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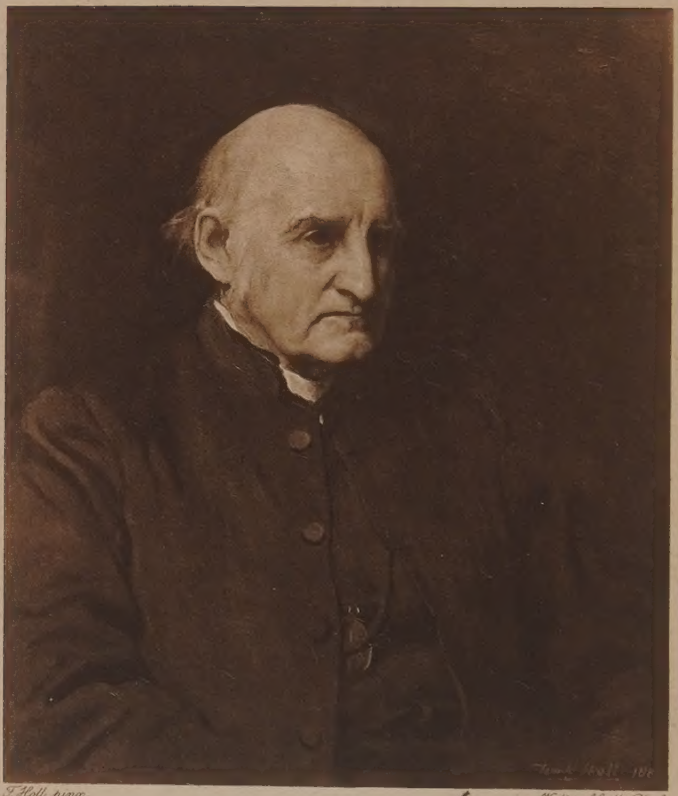

F. Holl. pinx.

Walter L. Colls. Ph. Sc.

LIFE AND WORK

OF THE

REV. T. T. CARTER

HON. CANON OF CHRISTCHURCH, OXFORD, AND
WARDEN OF THE HOUSE OF MERCY, CLEWER

BY

J. F. M. CARTER

BASED ON

"THE LIFE AND LETTERS
OF THOMAS THELLUSSON CARTER
BY ARCHDEACON HUTCHINGS"

"We live by Admiration, Hope, and Love"

WITH 5 ILLUSTRATIONS

LONGMANS, GREEN, AND CO.
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PREFACE

"THE personal histories of the children of God are among the choicest treasures of a Christian's inheritance. They are . . . lights going before us, pointing out the lines along which the Spirit of God moves, revealing the end of a course of faithfulness, and tending to encourage and gladden a too often failing faith.

"Especially in days of controversy and strife like our own, it is restful and refreshing to trace the progress of those who, their struggles over, have passed, as we believe, into the blessedness of the vision of God, and therein rest. 'Whose works do follow them.' While dwelling on their memories, the stillness and brightness of their blessed state steal through the veil, and fall like dew on our troubled lives.

"Such an influence hangs around the subject of this memoir; for all who knew him felt the power of the love which burnt within him, and the peculiar absence of all contentiousness of spirit, a grace seldom combined with so much earnestness, activity, and conscientious firmness to distinctive principles."

With these words my father begins the Life which he wrote of his early friend, Bishop Armstrong. With singular appropriateness, they may be applied to himself.

This volume is dedicated to all who loved him. Their tender memories will lend light and colour to its imperfect outlines.

Those who have read the longer Life by Chancellor Hutchings will see how largely, by his generous permission, I have drawn from its stores; and to him I would here offer grateful thanks. I also desire to thank the present Warden of Clewer, the Rev. G. S. Cuthbert, for his kindness in reading and criticising the MSS.—and the Rev. G. C. White for valuable suggestions and encouragement.

J. F. M. C.

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LIFE AND WORK OF THE REV. T. T. CARTER

CHAPTER I

Birth and early years—Eton and Oxford—Ordination and Curacies at Reading and Burnham—Effect of Tracts for the *Times*—Marriage—Rector of Piddlehinton—Returns to Burnham—Corresponds with Dr. Pusey.

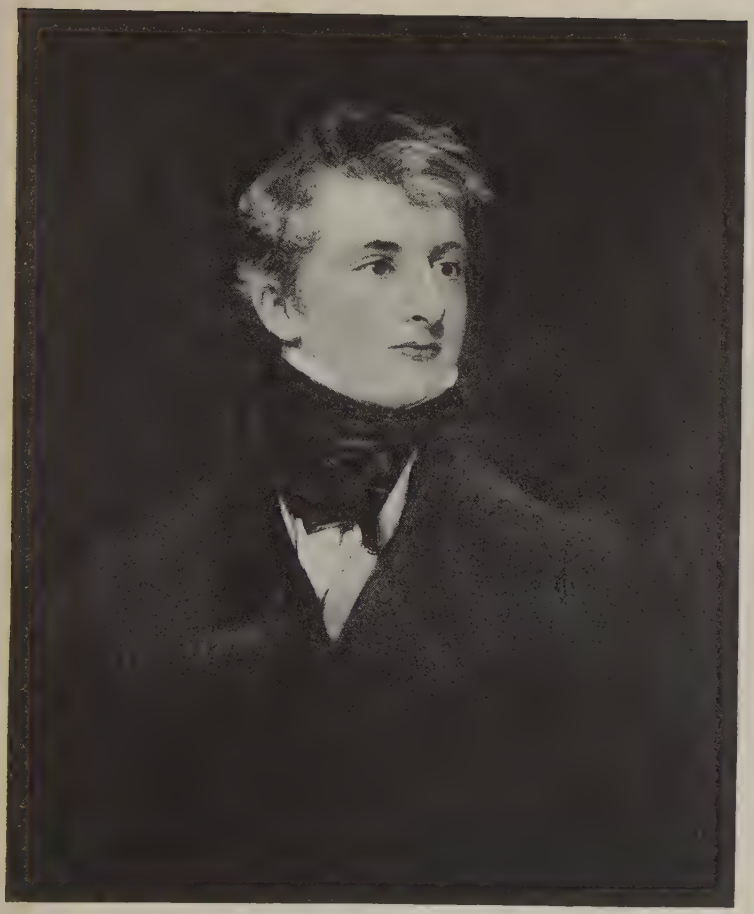
THOMAS THELLUSSON CARTER was born at Eton on the 19th of March, 1808, his father, the Rev. Thomas Carter, being then a master in the school. The slight notices which are all that now remain of his early days, show the same sweet nature which in elder life gave to his saintly character its wonderful charm. "I think he has one of the most delightful dispositions I ever met with," wrote a young visitor. "He was the brother to whom we all looked" one of his sisters said long after.

His school life began at six years old, three years before Edward Bouverie Pusey, who was in Mr. Carter's house, left Eton, and the little boy must have had daily opportunities of seeing the friend with whom his future life was to be so closely connected, though it is not likely

that there was any intercourse between two boys so far removed in age and place in school. He remained under his father's roof till he left Eton for Christchurch, and this double training of home and school had its strong effect in moulding his character. His parents were devoted to their large family. Mr. Carter's unruffled sweetness of temper, his genial kindness, together with Mrs. Carter's bright intelligence, her love of art and travel, combined to make a singularly happy family life, which their children remembered with delight even in extreme old age.

The boy grew up sheltered from the roughest side of school life—it was then rough beyond present imaginings —by this enfolding wall of home care and tenderness, yet taking his full share in the work and games of the place, and loving it as only Etonians love their school. To be an "Eton man" was, at any time, a passport to his friendship.

In the spring of 1826 he went to Oxford. "I feel rather solitary, having always been accustomed to the pleasures of home," he writes from Christchurch, in April, but before many days have passed, he is "entirely reconciled to this life," and now likes it very much, as he has "become acquainted with various very agreeable men." A picture in the Election Chamber at Eton, represents Mr. Carter in the bloom of his early manhood. He was more than commonly tall and, like David, "of a beautiful countenance and goodly to look to." "I thought he was



MR. CARTER ON LEAVING ETON.
(From the painting in Eton College.)

the handsomest man I had ever seen," is the remembrance of one who, as a boy, was introduced to him a few years later. Some of the characteristics well known to those who saw him in later life, must have been apparent in his youth. He had the "naturally Christian mind." Any evidence of a worldly spirit caused him pained astonishment; he appeared literally unable to understand it; this habit of mind, together with the keen sensitiveness which shrank from any roughness of thought or word, was doubtless fostered by the home atmosphere in which he grew up. He had a spring of bright spirits, a youthfulness which he never lost, and great delight in all natural beauty. He loved walking, and would cover the ground at a rate which left his companions breathless; was fond of games, and a good oar. Indeed, he liked most forms of amusement. "I was greatly disgusted a short time ago at not being able to get a ticket for the Woodstock ball," he wrote to one of his sisters. But this sociable disposition was no bar to hard work, and in 1831 he took a First Class in classics.

The Oxford of his day was on the brink of a great movement, but the breath of the coming dawn did not reach him. The following extract is taken from a precious volume of notes compiled for his children.

"I went to Christchurch in 1827. The same loving care which had watched over all my earlier years then decided what has always been a cause of great thankfulness. Dr. Pusey was then, or just afterwards (1828),

Hebrew Professor, living, where he always remained, in the corner house of Tom Quad. Gladstone was in the year behind me, so also was Hamilton, afterwards Bishop of Salisbury, and Charles Wordsworth, afterwards Bishop of St. Andrews. Vowler Short, afterwards Bishop of St. Asaph, was my tutor; Longley, afterwards Archbishop of Canterbury, the Fellow and Senior Censor. Newman was at Oriel, and for the last (about) two years, Vicar of St. Mary's, but it was the object of the College authorities to prevent our going to hear him preach, and the Chapel services were so arranged as to make it impossible. Hurrell Froude once came to my rooms to meet Nutcombe Oxenham" (for many years Vicar of Modbury), "otherwise I knew nothing of the Oriel men. Their fame had not as yet begun to be thought of among undergraduates. Pusey, my father's pupil at Eton, was kind to me. I was occasionally at his house. But I was unconscious at the time of any such influence as afterwards so affected me.

"The greatest boon I owe to Oxford is the knowledge and love of Butler's Analogy, then the authorized standard of Philosophy, though no longer so. To my mind, it has always been the true philosophical groundwork in support of the Mosaic and Christian dispensation and religion generally.

"We were, at the time of my leaving Oxford, on the very verge of the Tractarian movement, but, as yet, there was, as far as I knew, no sign of its approach. All had been as it was at Eton, a mere routine of Chapel

going; at Christchurch, on weekdays, a shortened form of Latin prayers. To be often late in coming in, after the closing of Tom Gate, which was at 9 p.m., seemed the only thing that brought reproof or question as to one's conduct."

On leaving Oxford, Mr. Carter went for a tour on the Continent, visiting, partly on foot, Belgium, the Rhine, Tyrol, and Venice. "It was an expedition of pleasurable excitement of no ordinary kind."

His father had always intended him for Holy Orders, and he himself "never had any other thought." He was ordained deacon on October 21st, 1832, to the curacy of St. Mary's, Reading.

It is characteristic of the time that his Rector, the Rev. H. H. Milman, afterwards Dean of St. Paul's, went, on his first arrival, for a six weeks' holiday, leaving the parish in charge of the young deacon. The only services besides those of Sunday were on Wednesday and Friday, when the clerk was accustomed to keep watch for a possible congregation, and if he saw no one coming, would say to the curate, "No prayers, sir, to-day." He left Reading in 1833 to become curate to his father, who had been presented to the living of Burnham, a large village in the neighbourhood of Eton.

"My Burnham curacy," he writes, "was a most happy time. I lived at the Vicarage. My father left me free to do what I could in the parish, my dear mother giving me all possible encouragement also. The Wesleyans

were active at that time. The wife of one of the local preachers kept the Church Sunday school; her husband used to attend the Church, and both, I think, at times communicated there. Wesleyan preachers were very busy in the outer hamlets: I owe a debt to one of these preachers. He called on me one morning, and began an earnest talk on the spiritual needs of the people, and their desire of being visited, with many details of their state. I was young and inexperienced, and could not but be struck with his earnestness. And I date from that time a change in my habits. I had been accustomed to one's old college use of reading or other like occupation, in the morning, and outdoor exercise in the afternoon, only substituting parish visiting for the constitutional. But I then began to give up to the parish the morning also. . . .

"At that time we were at a great loss as to parish work, without training and without guidance. . . . There was equally an entire want of guidance as to what books or what line of theology one should adopt. This want of guidance ran throughout. It was while we were thus floating without authority to guide us, that the Oxford tracts appeared. It is impossible to exaggerate the immediate effect. In reading them as they came out, one felt a sense of interest and earnestness in religious doctrines one had not known before. Doctrines new to one were vividly taught, and those with which one was familiar, but had held in a somewhat perfunctory way, started into fresh life. The Church, its Priesthood and

Sacraments, acquired a reality unfelt before. Calls then came from Oxford to vote on critical questions, and then one met old friends and talked over the new teaching. 'Have you read the Tract on Apostolic Succession? What does it all mean?' I remember asking. All questions seemed to present themselves in a new way.

"It was while I was at Burnham that I first saw the Eastward position taken at the Altar. I can still recall the surprise it gave me. It was at the old Margaret Street Chapel on the site of which All Saints Church now stands. Oakley was then Vicar, and a good deal of talk was caused by this new departure in celebrating. I went often on purpose to see him celebrate, as a great many others did. It struck one with a new idea of the service.

"As the Oxford Movement advanced, there was no difficulty in learning what books to read. The Library of the Fathers, and the Library of Anglo-Catholic Theology, became our standard, and a rich abundance of material, on similar lines, was constantly being supplied. These influences came to bear on me more on my marriage.[1]

"Hurrell Froude had been, in early days, a playmate of my dear wife and her sisters. They were diligent readers of the *British Magazine*, the periodical of which Hugh James Rose was the editor, and in which Newman's

[1] In 1835, Mr. Carter married Mary Anne, daughter of John Gould, Esq. Her girlhood had been spent in the neighbourhood of Totnes. Dartington Rectory, then held by Archdeacon Froude, and Dartington Hall, where Isaac Williams found a wife, were close by.

and Keble's short poems first appeared. It was distinctly the forerunner of the *Tracts for the Times*, even as the *Christian Year* was a deeper herald of the coming change. I was thus introduced into a new order of family life and a new set of associations on different Church foundations from my own. Devonshire thought, among serious-minded families, was of a different stamp from that of Eton. . . .

"Burnham has always remained to me a most precious memory, the place of my first real ministerial work and of my early married life. I left it at Easter, 1838, for Piddlehinton, six miles from Dorchester." [1]

The change from the atmosphere of Eton and Oxford, from congenial society, from the rising stir of Church life in which he had already begun to take part, to this solitary village, which lies, surrounded by orchards and water-meadows, in a valley among the Dorsetshire downs, was great indeed. Of his clerical neighbours, two or three were strongly Calvinistic, the greater number were sportsmen or farmers. "What will he find to do?" one of them is reported to have said on hearing that the new rector neither shot nor fished.

The parish seems to have been sadly neglected. The most earnest people were Wesleyans. There was no Church school in the place. He succeeded in forming a dame's school, and placed a converted Wesleyan girl as mistress. A chief object was the restoration of the

[1] MSS. notes.

Church. To earn money for this purpose, he took pupils, and by this means, with some help from subscriptions, the work was accomplished.

Mr. Carter lived and worked at Piddlehinton for four years, and here, in 1841, his only son was born. The relaxing climate tried him greatly, and in 1842 he obtained leave of absence and returned to Burnham as his father's curate. He remained at Burnham for two years. At this time we find the first traces of an anxiety which often occurred during the troubled years which followed the first awakening of the Oxford Movement. A lady, whose faith in the English Church was shaken, came to him for advice. He laid her case before Dr. Pusey, and thus began an intimacy which lasted, growing ever closer, for forty years. Some passages from his answer may be quoted. It is without date of year, but an allusion to Newman places it before 1843.

". . . Life is not long enough for endless disputations, what we are to believe, where we are to be. It is for acting, growing in grace—not for disputing. The only question, then, seems to be whether we are in a body founded and ordered by God, which has the presence of Christ and the grace of the Sacraments; in other words, whether, where we are, we have the covenanted means of salvation. . . . We are pressed from without by the question 'Have we not, by having lost visible unity, and being severed from the rest of Christendom, lost also the privilege of a Church, while we preserve its form?' To

this He has now given us His answer by tokens of His presence among us. Every one, one may say the whole world, those of our Communion and those who have rejected us, see that a great work is being carried on among us. Never, perhaps, has such a change been brought over the face of a Church as here in ours in the last ten years. And the work is evidently with our whole Church. It is not that a few individuals are being called out; it is a leavening of the whole Church. . . . Even those who oppose what is going on are themselves carried forward and take higher ground than they did before. . . . I can hardly understand how people, who see what God is doing, can think of leaving the place of His Presence."

"I have thought much on your views and hope to act upon them, trusting that I may not myself be insensible to their power," Mr. Carter wrote in answer, ". . . I find that the discussions on the great principles of the Church system are now rapidly descending from the higher to the lower classes even in the country, and agitating the minds of many. Within a few days I have been grieved to find a much sterner and stronger opposition to them, even in our adherents, than I had expected. The extent of latitudinarianism and self-dependent judgment seems to open to me more and more.

"I am sometimes at a loss how to speak on such subjects to the more unlearned classes. They seem quite unprepared for the spirit of dependent faith, which

would submissively lend itself to any authoritative teaching.

"They are incapable of seeing the grounds on which such a spirit rests; as incapable they are of discussing the question and seeing the force of arguments; I speak generally.

"I am at a loss often to know whether it be better to speak boldly, content merely to witness to the doctrines; trusting that God will cause them to work as He wills, or else to act upon a kind of economy leading them they know not how, to the end in view.

"But this latter seems hardly possible now with the adults, for they are demanding things and realities, and are questioning the very groundwork, and there is no keeping off from the very conclusions themselves. It seems as if there must be an actual collision, and that we must openly take our stand on the ground that is to be won, and show them that they must come there too, and not merely guide them up to it by such an imperceptible track as might be practicable in other conditions of the national mind. I feel we are driven to this, and though I would most earnestly avoid everything which might make me wear, in the eyes of my parishioners, the semblance of what they deem a party, yet I am impressed with the conviction that the occasions of the time do not admit of this, and that, even in less important posts of the holy Church, a decided and bold avowal of great principles must be made, meekly indeed as we may, but

yet unequivocally. It seems necessary now for the triumph of truth, come though it may in other generations. . . . Again expressing my very sincere gratitude for your kindness,

"Yours most faithfully,

"T. T. CARTER."

In the spring of 1844, Mr. Carter resigned Piddlehinton for the living of Clewer, which is in the gift of Eton College, and here he began the work which was to continue for fifty-seven years, and with which his name will be always associated.

CHAPTER II

Clewer—Condition of parish—Foundation of House of Mercy—Restoration of Church—Beginning of St. Stephen's Mission—Building of All Saints, Dedworth—Work with Bishop Wilberforce—Becomes known as a preacher—Doctrine of Priesthood—Doctrine of Confession—Holidays.

CLEWER, though perhaps not much more populous than at present, was far larger in extent, and included a considerable part of the town of Windsor. It had been neglected to a degree which now appears almost incredible. It had usually been held by a Fellow of Eton, and the rector was frequently non-resident. As the Vicar of Windsor was also incumbent of Datchet, and preferred to live in that pleasant village, it followed that these two parishes (now divided into four, with eight churches) were served by two curates; and even these were not always on the spot, for at one time the Curate of Windsor lived at an hotel in Piccadilly, coming down for Sunday; and on other days, when his services were required for marriages or funerals.

The heart of George Augustus Selwyn, afterwards the great Bishop of New Zealand, but then a private tutor at Eton, was stirred by the sight of this spiritual desert, and he, with some like-minded friends, began active work

among the neglected people. One point of their devotion greatly affected Clewer. Mainly through their efforts the Church of Holy Trinity was built, and consecrated at the close of 1844, for the town part of Clewer, which was then formed into a new parish. They had also procured the building of a school-chapel at Dedworth, a hamlet about two miles from the town, and here one of the Eton workers, the Rev. Stephen Hawtrey (who became the first incumbent of Holy Trinity, Windsor) laboured for some time. He formed a small choir, which he used to take with him, passing the whole Sunday at Dedworth, and resting between the services in a cottage or in the fields.

Thus, where Mr. Carter began his work, he found some new life already stirring, but the long past neglect left bitter fruit.

The ancient and now beautiful church was in worse than disrepair. Some of the massive pillars had been cut away, and the walls held up with iron clamps. The little churchyard, being over full, a second had been formed—not adjoining, but across a road (in which was the parish pound)—a desolate place indeed, with no visible sign of its consecration. When the first cross was placed on a grave, people said that there was nothing to be seen like it, except in the graveyard of the Roman Catholic chapel at Reading, and the churchwardens feared lest it should be rooted up.

The behaviour of the congregation was on a par with the appearance of the church and churchyard. At first

the new rector used to sit in the desk in his surplice while the bells were ringing, as a means of stopping the talk that went on among the men in the large square pews, and the women who gathered, in winter, round a stove which stood in the middle of the church. The font was filled with hats. An old barrel-organ led the singing of a few school children. Letters of this date show with what anxious thought and care Mr. Carter entered on his difficult work. He toiled early and late. He had been accustomed, when at Burnham, to hold evening meetings at cottages in the scattered hamlets, and this use he continued at Clewer. He also gave short addresses at the daily Matins, which some of the older people attended. House to house visiting was undertaken to the utmost of his power. After a miserable week in which he had to bury two people who died violent deaths through drinking, he began a temperance society. He worked also for the social improvement of the people, took a deep interest in the establishment of a benefit society, and gave part of the glebe for allotments. In addition to this varied work at home, for two years he acted as organizing secretary for the S.P.G., in order to earn money to begin the reparation of the chancel.

For many years, he could not afford to engage a curate, but the ever ready help of Eton did not fail, and two private tutors, first Jacob Mountain, who worked in Clewer till the call came to give himself to work in a lonely outstation in Newfoundland, and afterwards Wellington

Furse, subsequently Principal of Cuddesdon and later Archdeacon of Westminster, came to his aid. But they could only give the time spared from their other work, and the rector became greatly overdone. He would sometimes arrive at a distant cottage so much exhausted by the walk that he could only sink down into a seat and rest before being able to speak.

To the ordinary work of a parish was soon added the care of a Sisterhood. In 1849, a devoted lady living in the village, received into her own house a few girls rescued from the streets of Windsor, and three years later, to meet the needs of the growing Penitentiary, the first members of the Community of St. John Baptist were gathered together. The story of these works must be told in another chapter.

In those days, Mr. Carter hardly ever took a holiday except the two short visits each year to his father, at Eton in winter, in the summer at Burnham, which he much enjoyed, especially the long summer days in the woods and lanes of Burnham. For home life there was no time; the long days spent in the parish were followed by evenings at the growing House of Mercy. These varied demands were met with unchanging sweetness and evenness, however pressed and hurried he might be. The writer may be forgiven a childish reminiscence; to this day she recollects her astonishment at hearing one of her uncles speak rather sharply to his wife. In her small experience she had never known a grown-up man to be impatient!

The continual strain of work, aggravated as it was by an attempt at total abstinence which did not suit his constitution, could not continue with impunity, and in 1853 his health broke down. Rest and sea air restored his strength, and about this time his father enabled him to have a regular curate.

In the same year he was able to begin the long-dreamt-of restoration of the parish church. Some few difficulties were made, but on the whole the work was carried out with great unanimity.

"Mr. —— in high good humour," Mrs. Carter writes in 1855; "only conceive his proposing that if father would stand at the north instead of the west of the altar, he would not object to a lectern! Father consents up to a *certain portion* of the service, telling Mr. —— that he must not consider this a *compromise* to obtain a lectern, but as *consideration* of the *wishes* of his flock; which Mr. —— considers *so* amiable that he thinks there will be no further objections to a lectern."

By slow degrees, timidly as some thought, but in truth held back by tender considerations for the wishes of his people, Mr. Carter raised the level of the services and ritual of the Church till it became a home of joy and peace to a most attached and faithful congregation. Mrs. Carter, with the help of two ladies of great musical gifts, trained the choir, at first a mixed choir of men and women, and there being then no good church hymnal in existence, a collection was formed, which continued in use

till the publication of "Hymns Ancient and Modern" made it needless to keep it in print.

The part of Clewer bordering on Windsor was in such a state as might be expected in the neglected outskirt of a garrison town; but it contained one bright spot, a dame's school kept by a poor widow who led a life which deserved to be called saintly, and in her little kitchen was laid the foundation of the work which grew into St. Stephen's Mission. After a time, the generous gift of two ladies, Associates of the Community of St. John Baptist, enabled the rector to buy a piece of land in the midst of this district and to build schools and a Mission House; the site purchased included space for a church to be built hereafter. "Think upon these benefactors, my God, for good, according to all that they have done for this people," he wrote in a memorandum made in 1868.

The position of the church at one extremity of the large parish had always been a difficulty. In 1863, a second church was built at Dedworth, by the family of one of the curates, the Rev. H. Tudor, afterwards Vicar of Lustleigh, and the site for a third was given by Mr. Carter's father, the Vice-Provost of Eton.

These new centres involved an increase of the clerical staff, and so did the growing work of the House of Mercy, to which were soon added an Orphanage and Convalescent Hospital. By 1865, five or six clergy were at work in the parish or the various institutions which had grown up within it.

As time went on, Mr. Carter's influence spread far beyond the limits of his parish. His intercourse with Bishop Wilberforce began during the two years in which he worked for the S.P.G. The bishop's activity reached everywhere, "embracing all details, stirring work where it was slack, and where it was active keeping his hand upon it, or trying his best to do so," and he discerned powers in the Rector of Clewer which would go far to help in his great work. He organized the courses of Lenten sermons at Oxford, making St. Mary's and St. Giles' the two centres, and collecting preachers of different schools from various places. He initiated missions, not according to the more scientific, and in the most important particulars, the more effective method of later days, but according to his own mind. He chose certain centres and included the surrounding villages, and arranged for services throughout the district. "We communicated together in the morning at the centre; after breakfast perhaps met in conference on some practical matter touching ministerial life, and then dispersed to our appointed posts, and in the evening there followed supper and pleasant talk. His method started the idea of missions. It stirred new work in and around the chosen centres. It cherished brotherly love and co-operativeness among men possibly not likely to meet at other times. . . . Visits to Cuddesdon were a part of the bishop's scheme. They were quite unique, delightful experiences, never to be forgotten. There, one met those with whom

one was most in harmony, and with whom one was accustomed to co-operate in Church doings, as well as men of mark." This intercourse "closely affected my own life. I was led to work, helping in part to carry out the bishop's plans. I had my share in the Lenten services, the missions, and the retreats, till he left for Winchester."

Mr. Carter soon became widely known as a preacher, and some may still remember the Lenten addresses which he gave from 1860 to 1866, at All Saints, Margaret Street. He was not naturally a fluent speaker, and in early days his sermons were usually written. "They bore the marks of earnest prayer and the knowledge of souls, rather than of profound study. There was in his preaching the evidence of deep personal conviction; intense, though restrained earnestness; spiritual insight; unvarying refinement; manifest love of God and of human souls. His voice, though not strong, was clear, sweet, and penetrating, and his eyes, when he became animated, seemed to quicken and glow with fire."

"I remember," wrote the Rev. V. S. S. Coles, "Dr. Liddon once saying to me that, 'leaving Dr. Pusey out of the question,' Mr. Carter seemed to him the greatest preacher among our friends. His calm, thoughtful, scriptural, hopeful sermons gave dignity and depth to the work of younger and perhaps more vulnerable men. At St. George's Mission, All Saints, Margaret Street, St. Albans, Holborn, St. Matthias, Stoke Newington, St.

Barnabas, Pimlico, we heard him with constant delight."[1]

In 1857, he published his first book, the "Doctrine of the Priesthood," and this was followed by the "Doctrine of Confession," the latter "the stiffest work I ever undertook." Both these were the outcome of discussions which had taken place in the clerical meeting which he, with some like-minded friends, had joined in instituting soon after he came to Clewer, and in which the burning questions of the hour were freely talked over.

How he got through all his work, it is impossible to say. Certainly it was not by a very exact disposition of his time; indeed, he held that it was impossible for a busy man to be punctual. He gave up his time freely to any one who wanted him, and did not calculate nicely how long it would take to get from one place of work to another. Once—but this must have been in the early days when the railway had not reached Windsor, thinking it was too late to go home, he spent the night on "Sixth Form Bench," in the Eton playing fields, and once, having missed the last train, in the Paddington waiting-room, but these accidents never disturbed him.

Amid these multifarious and pressing occupations, he retained his brightness, his readiness to be amused, the delightful laugh which seemed to bring sunshine. One of his curates recalls "his cheerfulness, his hopefulness, his thought that by God's blessing all would go well, his

[1] In Memoriam notice in *Eton College Chronicle*, Nov. 7, 1901.

sense of humour." In his rare hours of leisure he would enjoy a game of fives with his son. He rowed well and loved the water, though he did not allow himself this pleasure more than once or twice in a summer. After a time he was able, mainly through the kindness of friends, to take a yearly holiday, and he would throw cares aside and make this time a real refreshment, finding that nothing helped him so much as the constant change of travel. He took his wife and daughters to Switzerland and the Italian Lakes, and these tours are happy memories still. At home he was often so absorbed in his work that he seemed scarcely to notice what was passing around him, but however tired he might be, however burdened with anxiety, by the time he had been a week away the lines of weariness disappeared, the absent look was replaced by an expression of the keenest interest. He was the most cheery and indulgent of companions, entering into all the humours of the journey, never in the least put out by any untoward incident, alive to every beauty of lake and mountain and wayside flower.

He was never a climber, but had a steady head and firm step, and delighted in long mountain walks. No doubt he owed much of his great and long-continued power of work to this happy gift of enjoyment, and the beauty which he loved sank deep into his heart and was a spring of refreshment through hours of toil. This often appeared in his sermons.

There is a passage in one of his lectures on "The

Imitation of Christ," which shows at once his intense delight in all natural loveliness, and his deep sense of its inner meaning.

"There is a Presence in the world around us, which acts upon and pervades us, and which we cannot doubt is of God, in the wondrous thrilling harmonies of music, the sweet beauty of flowers, the branching woods, the repose of the mountains, the quietness of the valleys, the grandeur of the sea, the voices of birds, the balm of the summer air, the pure light of the stars, the radiance of the sun. How do these natural influences entrance, and fill, and carry us away, and overpower to intoxication the whole sensitive frame of being, so that we are transported out of ourselves in the exquisite enjoyment of an enraptured, boundless life! And yet this lower nature is but the outskirts of His magnificence, the very refuse of His true glory. . . . What will those higher glories be, of which these are but poorest types? What can He be, Who is greater than the greatest of all that He has created?"

CHAPTER III

Gorham Case—Bath Judgment—Foundation of C.B.S.—Growth of Ritual—Retreats—Work as a Confessor.

Mr. Carter's first entrance into those fields of controversy in which, though the most peace-loving of men, he was destined to spend so much time and strength, seems to have been in 1850.

The Rev. John Gorham had been nominated by the Crown to the living of Brampford Speke, and the Bishop of Exeter refused institution on the ground that Mr. Gorham did not teach Baptismal Regeneration. The Court of Arches upheld the Bishop, but on appeal, the Judicial Committee reversed this decision, and ordered the Bishop to institute. The Bishop again refused, and finally, Mr. Gorham was instituted by the Dean of Arches, under directions from the Archbishop.

Church people everywhere were profoundly moved by the claim of the Privy Council to judge matters of doctrine. The Bishop of London brought in a bill for a Court of Appeal to consist of spiritual persons—but it was thrown out by the House of Lords.

"What can we do with this majority against the Bishop's Bill, but watch, pray, contend, session after

THE REV. T. T. CARTER, M.A.
(From a drawing in chalk by Mr. Newton.)

session? The Church's evils are not to be remedied so easily, seems to me the lesson which God would teach us. We have all been unworthy. The Laity *now* are only what the Priests *were* (and too many still are). The priests must not be impatient when they see themselves reflected as they deserve. We must surely wait. It is a great thing that principles, long dormant and held in fear, have been heard in high places in all boldness. The voice is gone forth, and the demand. We may surely strive in patience on for some time. I have made up my own mind to believe, if only high principles and demands are being quickened and publicly and earnestly put forth; it is what we must, in some measure, be content with at present. And in faith, we may, I think, believe that in a way we know not, when we look not for it, the longing of our eyes may come."[1]

Churchmen had then few opportunities for united actions. Convocation was still in abeyance; diocesan synods did not exist.

"Dear Butler," Mr. Carter writes again, . . . "I wish particularly for your opinion on the address to the Archbishop which I enclose. I am very desirous of it, and find many would sign it. I wish for it, because we ought, I think, to express our protest about the doctrine *directly* as well as *indirectly* through the Court; and if the Archbishop has only congratulatory addresses from McNeil, etc., he will think the Church goes with him, and

[1] T.T.C. to Dean Butler, then Vicar of Wantage.

I don't quite feel that we ought to disregard him as one to give redress, though he has committed himself. The very fact of such an appeal may lead him to feel differently, and he is a good and fair man, though mistaken;" and soon after, "I have decided on getting up a Lay petition, get what you can, *chiefly men of mark*. I send you copies. I have asked to have names sent to me at Clewer by Saturday morning. It shall go at once to Lord Stanley."[1]

The address here mentioned was but one among numberless appeals, resolutions, addresses, sent from many quarters, in defence of the Baptismal doctrine, and in protest against the actions of the Privy Council.

It may be thought that too much has here been said about a past controversy, but the struggle on the "Gorham Case" was the first battle of a long campaign, not over yet, in which Mr. Carter was deeply interested, and which greatly affected his own life.

In 1856 another case arose, which stirred men's hearts as deeply. In that year, Archdeacon Denison, in a Court held at Bath by the Archbishop in person, was sentenced to deprivation for maintaining the doctrine of the Real Presence.[2]

A protest was put forth by Dr. Pusey, Mr. Keble, and sixteen other clergy, and among the signatories is the

[1] Probably for presentation to the Queen.

[2] In the following year this judgment was reversed on technical grounds.

name of T. T. Carter. The following letter is undated, but evidently refers to this Judgment and Protest.

"DEAR BUTLER,

"I have given my name. It is with diffidence and with the reverence I feel for our Bishop that I differ from his view, though I hardly see how he could have said otherwise. But I do not see that it is another article: it seems to me only an assertion of truth we have held. It pained me more than I can tell you to act as an individual in such a matter; but how else can we act? Not in Synod, diocesan, or provincial, in such a matter. Our bishops cannot act except individually. . . . It" (the protest) "does furnish the list of a few names, and the enemy may cut us down piecemeal. But this seems to me better than remaining perfectly silent about it, and leaving them to say 'You accept it and you dare not speak out.' Our strength would be in united action; but this is now impossible, and the next ground of strength appears to me in bearing witness, and transmitting our witness now; it may tell for us one day, if not now. Prayer is, indeed, the great strength, and I trust that on this protest will be founded a brotherhood for revival of the truth about the Blessed Sacrament.

"But I do not see what strength there is in not speaking, for in the Courts of Law the enemy have it their own way, and in a few years the popular mind succumbs to the legal decisions.

"Of the *time* I know not. It may be premature; but at last we cannot do otherwise, and then we have already protested against the Court of Appeal and cannot recognize it; and what we protest against now is no less a matter than a heretical sentence of the Metropolitan, and this I suppose is sufficient cause.

"If the case were quashed on technical grounds there still remains the Archbishop's sentence, and this needs some set off against it, and in the appeal what are we to expect? . . . I do not write as if I were shaky. I have no temptation to be so, thank God. I am resolved to die at my post, or, if driven from it, die anyhow where Andrewes, Ken, Wilson, etc., have left their bones.

"But I feel that I cannot be where I am without clearing my own conscience by asserting that what one of our brethren is deprived for, I hold, and I see no help but in this clearing of individual consciences."

The protest and the judgment which called it forth are alike forgotten, but it had far-reaching results—one, with which Mr. Carter's name was closely associated for many years, was the foundation of that "brotherhood for the revival of the truth" for which hopes are expressed in the foregoing letter. "My sympathies," he writes, "drew me chiefly to All Saints, Margaret Street and to Upton Richards, as a centre, and this the more when I undertook the Lenten courses there. He and I were alike embarked in the Church Movement, and this with a common mind to promote moderate action in the great Ritual struggle.

There we often met and communicated more than once with the Bishops, seeking to bring about, if possible, some *locus standi*.

"T. H. Perry was also of one mind with us, and Chambers of Soho. There it was that we resolved, with a view of establishing a settled doctrine and a basis of teaching, so as to maintain principles according to what we believed to be Church of England truth, to form the 'Confraternity of the Blessed Sacrament.'

"There met for this purpose besides Upton Richards and myself, Chambers, Perry, Cosby White, Charles Lowder, Lyall, Mackonochie, and Robert Brett. We met in the Common-room at the Clergy House. The Manual shows what our principles were. To prove our desire to preserve a moderate line, it seems sufficient to say that we would not make an absolute rule of fasting Communion.[1] Of those who were thus joined together, Lyall alone proved faithless, swerving Romewards." [2]

A leaflet was put forth in 1857 suggesting the formation of an Association for united prayer and providing a short form for use by the members, and in 1862 the Confraternity was formally constituted, and Mr. Carter elected Superior-General, a post which he held for thirty-five years.

[1] To this view he always held; in 1898 he said that to press Fasting Communion as a matter of absolute obligation showed a want of consideration for the difficulties of, *e.g.*, Priests distant from their Churches and out of health. It was "binding in iron fetters the Sacrament of Love."

[2] MSS. notes.

"He believed and lived as no one else I have ever known," wrote Dean Luckock, once a curate of Clewer and the close friend of many years, "in the belief of the transforming power of Sacramental Grace. This in his eyes was not merely as some teach, an influence, stirring the soul of the communicant to high thoughts, it was our Lord's very self, changing the image of the earthly into the image of the heavenly, the natural into the spiritual, till the new creation was perfected in His likeness. The manner in which the Divine Presence abode in the Sacrament, he never attempted or desired to explain." [1]

"He comes, the very GOD, at the voice of man, beseeching, pleading the promise, but through the power of the Holy Ghost," he himself said in his first sermon before the Confraternity. "He comes, the very GOD, and causes the orphan soul to exult and sing for joy. . . . Senses, if not of the eye, of the touch, yet inward senses which equally can see, which equally can feel, have perceived the actual nearness of the present GOD, and are absorbed, enthralled, for the while are lost to self, lost to the world, even as He is no more in the world."

In 1860 the English Church Union was founded, and Mr. Carter's name appears in the first list of Vice-Presidents. By this time he had taken the place which he held so long among the acknowledged leaders of the High Church School.

"No dispute in the Church of a theological nature

[1] "The Beautiful Life of an Ideal Priest: Reminiscences of Thomas Thellusson Carter," p. 22.

was considered closed till he had spoken," says the writer already quoted, "and though he never abated an atom of his conviction, and never shrank from using the weapons with which a long life of devoted study and experience had provided him, his opponents could never complain of anything but tender and generous consideration. His motives were constantly misunderstood and his opinions misrepresented, yet I never heard of his uttering one word of real impatience—nothing but gentleness in return for the worst provocation. In face of opposition of whatever kind, he was one who 'in meekness instructed those that opposed themselves,' and through his gentleness he illustrated the truth that 'the meek-spirited shall possess the earth.'"

He was no orator, and often began a speech in a hesitating way, as if he found expression difficult, but when once he got into his subject, "like the Psalmist, 'the fire kindled and at the last I spake with my tongue.' The hearer felt that he was in the presence of *mind*, not merely words. When a spiritual theme was being discussed, even in a vast assembly like a Church Congress, he would rivet the attention and dispel all acrimony from the debate. We once heard it said when he sat down, 'It flowed out of his mouth like honey.'"

In 1862 he spoke in the Church Congress at Oxford on the subject of Vows, but his views on this point, to which he was led by his work to pay special attention, must be told at some length in another chapter.

There was at this time a growing feeling among High Churchmen that the doctrines which they held and taught should find visible expression in the services of the Church. "The movement," said Dr. Pusey, in a speech before the E.C.U. in 1866, "is from its very centre a lay movement. The clergy have taught it the people, and the people have asked it of the clergy. We taught it them; they felt it to be true; and they said 'Set it before our eyes.'" But the changes aroused violent opposition. The revived Ritual was discussed in Convocation and in Parliament, and in 1867 a Royal Commission was appointed to inquire into the matter.

Mr. Carter had not introduced the Vestments into his own Church, but his sympathies were strongly with those who wore them, and while the Commission was sitting he expressed his views in the form of a letter to Mr. Gladstone, in which he pointed out that "each revision" of the Book of Common Prayer "was alike marked by one principle, viz. a desire to recover features of the ancient ceremonial, which had been lost during the temporary preponderance of foreign ultra-Protestantism, which—I am not using too strong a term—mutilated our first Prayer-book. . . . The clear certainty that the Vestments were upheld and their use desired, in days when Andrewes, Overall, Cosin, Jeremy Taylor, etc., were among the master spirits of English Theology, is surely abundant proof that both the doctrines symbolized by these Vestments, as well as the garments themselves, are thoroughly

English and true to the best days of the Reformation period."

But though Mr. Carter was ready to come forward on occasions when the doctrines and practices which he loved were attacked, his joy was not in warfare. He was too sympathetic; he saw the different sides of a question too clearly to become a partisan. His deepest interests lay in the promotion of the devout life. He gave many Retreats, and in 1893, he published a volume of Notes of Retreats given to Clergy and Sisters between the years 1861–70, but it has been said that these notes "seem but a faint echo of the reality—the person, the face, the voice, the assembly, the surroundings, all formed part of those spiritual epochs, for such they were to many a life. They were in the main, original methods of treatment, not following the Ignatian course. Mr. Carter was himself an embodiment of the spirit of Retreat. His recollectedness of manner, his capacity for abstraction from outward things, his spirit of prayer, his natural gentleness—above all, his love for our Lord—marked him out from the beginning as one splendidly equipped for work of this kind. It seemed to be no effort to him"; his meditations were "like living water from the spring."

His private ministrations as a confessor and guide of souls grew year by year. He always refused to be more exacting on this point than the Prayer-book. "The Church of England," he wrote in his treatise on Confession, "does not justify any priest in teaching that private

confession is a condition indispensable to the forgiveness of sins after baptism, or is a condition indispensable for receiving Holy Communion," but he gladly received all who desired to come to him. "All will testify to his delicate tenderness and quiet sympathy. Numbers, who came to him in trial and perplexity, as well as those who sought his help when burdened with sin, will remember the absorbed attention with which he ministered to each one as if he had some special claim on his time, his thought, his prayers."

One of his spiritual children desires that the following words, taken down from his lips, may be inserted here, in the hope that others may be helped by a prayer which has been her support in many troubles.

"Every morning make a distinct offering of trial in union with Christ, and say—

"'Grant me grace to bear what Thou willest me to bear, for trial of greater faithfulness, and out of love to Thee.'

"Let it be an animating principle of my life, a pervading thought."

This tender sympathy was constantly apparent. "I love to know how my children are, that I may pray for them more according to their special needs," he wrote to one under his direction.

These varied activities, spiritual, devotional, controversial, brought on him a large mass of correspondence for which it was often difficult to make sufficient time; and

the change in his handwriting, from the clear, regular hand of his early days to the twisted characters and lines slanting across the page to a mysterious zigzag in the corner (representing his initials), which became so familiar to his friends, bear witness to the pressure. "Did you get a note from me, Mr. ——?" he asked a parishioner. "I did, sir, but I was not scholar enough to read it," was the courteous answer. But if his writing was difficult it was full of character, the hand of a strong man. He *was* a strong man. Many people, seeing how readily, almost too readily, he yielded his own tastes and wishes to those about him, thought that he was easily led, that, as was often laughingly said, he "had never learned to say 'No'," but this was far from the truth. In matters which only concerned himself, he gave way to others habitually, and, as it seemed, on principle. He never drew hard and fast lines. He made large allowance for differences of training, of health, of temperament. He was slow in forming an opinion, or fixing on a course of action, considering the matter on every side, welcoming any fresh light, taking counsel, as his correspondence shows, with many friends, on difficult questions, but when once his mind was made up, it would have been as easy to move one of his beloved Alpine peaks as to shake his determination.

CHAPTER IV

Loss of his Wife—Memorial on "Westminster Scandal"—First Stone of St. Stephen's Church laid—Dangerous illness—Convalescence—The Rhine—Coire—Prolonged stay in Italy—Return Home.

On Quinquagesima Sunday, February 7th, 1869, Mrs. Carter was called away after a few days' illness. This is not the place to speak of her, or of the lifelong loss to her family. "Ask for us," Mr. Carter wrote to his senior curate, the Rev. G. D. Nicholas, on the morning of her departure, "that the rector and his three children may bear their very sore bereavement according to the perfect Will of God, and please *renew it* in *brief* at offertory prayer, and let it be asked at all services: Thank God, all was peace, and we are supported and comforted."

For nearly two years after this heavy blow Mr. Carter worked on. One alteration he made in his daily routine; he had been accustomed to give up every evening to the work of the House of Mercy; he now, in his tender kindness, spent the evenings at home, that he might lessen, as far as possible, his daughters' loss; but this change must have added to the pressure of his crowded days. In the course of these years he took four retreats,

three of them for clergy, and prepared for publication his "Spiritual Instructions on the Holy Eucharist."

In 1870 churchmen were deeply stirred at learning that among the Revisers of the A. V. gathered together to receive the Holy Communion in Henry VII.'s Chapel, was the Unitarian member of that company. A memorial expressing "grief and astonishment at the admission, in Westminster Abbey, to the Blessed Sacrament of the Body and Blood of Christ, of teachers of various sects, openly separate from our communion, and more especially of one understood to be a denier of the Divinity of our Lord," was signed by more than 1500 clergy, and as Mr. Carter was chosen to forward this memorial to the Archbishop of Canterbury, it would seem that he had taken a principal part in its preparation.

In November the first stone of St. Stephen's Church was laid.

He spared himself in no way, but he had touched the limit of his strength, and when, in the following January, he got a chill, the effects of long work and overstrain made themselves felt, and the result was serious and prolonged illness. His doctor, when asked "whether there was any hope," replied that he could not say there was no hope in his case, for he knew the vigour of his constitution, but he had never known any one recover from such a condition. Prayers and intercession before the Altar were offered continually, and they were not offered in vain. In the midst of extreme bodily prostration, his

mind was clear. After receiving what was thought at the time to be his last Communion, he sent messages through the celebrant of love to friends; and during his illness he never lost consciousness. His eldest sister, Mrs. Salmon, who came to him at the first news of illness, read the lessons of the day to him every morning. One day the lesson was Gen. xlix., and thinking that the history of Jacob bidding farewell to his children might touch him too deeply, she began Chapter l., when Mr. Carter, raising his head a little from his pillow, said softly, "That's the wrong lesson."

For weeks his life was in danger, and when this was past, little hope was felt of his return to active work, but by God's blessing, after a rest of nearly two years, much of which time was spent in Italy, he returned home in renewed vigour, to labour yet for thirty years. His first move was to Hastings, where his ever kind and faithful friends, Mr. and Mrs. Charles Randell, had taken a house for him. Before his departure he wrote to Mr. Nicholas.

"I hope all is going on well, and that none of you are pressed over much. It has been a long parting, and I am still but slowly progressing. They tell me I shall find a great change with change of air, and I hope next week to move to Hastings, where kind friends have provided most hospitably for me. I am afraid it will be some time before I can be of use to any one, but

I am truly thankful for so many blessings and prayers for me.

"I long in vain to see St. Stephen's, which, I suppose, is beginning to make your mouths water.

"I fall back on Scott (the novels) and suchlike for occupation. Will you give my loving remembrances and all good wishes to Ives, Whitlaw, Harrison, Little[1] (the venerable Synod),

"Ever in all Christian bonds of love,

"Yours, T. T. C."

The growth of St. Stephen's Church was a constant interest during his convalescence, and there are many letters concerning it. In July he wrote from Tunbridge Wells, where he went when Hastings grew too hot.

"July 29th, 1871.

"To Rev. G. D. Nicholas.

"Thank you very much for your report. It is a great blessing that all went so well, and in good time all that remains needful will come. You too will be strengthened and guided onward as things open. Generally one sees and knows little of effects, and to walk humbly and deal justly, and live devoutly and do all things reverently and kindly, has its blessings, quicker than one would expect. . . .

"Would this do for the inscription?—'To the glory of God, the most Holy Trinity, and in the faith of Jesus

[1] His curates.

Christ, we lay the foundation stone of this church, dedicated as the Church of St. Stephen, Proto-martyr, in the name of the Father, the Son, and the Holy Ghost,' with the date, and any names you think well. I should like your own, of course, as mission-priest in charge; no need of churchwardens. Bishop should be added; architect and builder, I suppose also.

"Thank you for what you say. It is a very great comfort to me to feel the confidence in you that I do entirely. I must close in a hurry. God bless you,

"Yours ever,

"T. T. C."

And again on August 21st.

"I am delighted with the photograph of St. Stephen's and yourself in it. How well it looks. . . . I am desirous to have all accounts paid in and out before my far-off journey, which is to be on the 30th of this month; it seems an exile, though in a delightsome land. All blessing be with you and your work. Ever affectionately yours,

"T. T. C."

On the 30th of August, Mr. Carter, accompanied by Mrs. Salmon, his two daughters, and an attached servant, left Tunbridge Wells, and travelled by slow stages to the Italian Lakes, and thence to Naples. From the first, in spite of his feebleness, he was keenly alive to every circumstance of the journey, and made notes of all that

struck him. Scenery, antiquities, the ways of the people, everything interested him. "The population here is mixed, part Catholic, part Protestant," he writes from St. Goar, "but a very kindly feeling exists between them. I was told two striking facts as to this. It is the custom to decorate the houses throughout the place on Corpus Christi Day, and Protestants decorate if even a single Catholic happens to be living in the house, and often when there are none but Protestants. The same is done when the R. C. Bishop comes to confirm." Again, at Ulm, he writes, "The high altar is there (in the Cathedral, which is in Protestant hands) and the tabernacle in the side wall, with its magnificent canopy, and a pictorial crucifix on the east wall of the South aisle. Beneath this crucifix there was a poor old woman, evidently a Catholic, kneeling on the bare stones, and at the close of her prayer she doubly crossed herself. It seemed an instance of the kindly mutual forbearance that exists here abroad between Catholics and Protestants.

"I would that such a feeling might arise in England. It may be urged that it would only betoken indifference as to any specific faith. I do not think it need necessarily be so. Real earnest people would equally cling to their own distinctive tenets. The best people are always the most lenient and forbearing as to differences, yet they do not therefore feel indifferent as to their own specific doctrines. The only difference would be that the unearnest, unthinking multitude would exchange their

narrow bitterness for charity and largeness of heart. But there are special hindrances to this kindly feeling in England. The very nearness of the true view of the Church of England to Rome, the divisions among ourselves, the aggressive character of Rome, are specialities, in our case, of difficulty."

Coire, with its memories of English and Irish saints,[1] interested him greatly. "At the entrance of the Cathedral," he writes, "there was a temporary arch, wreathed with green and flowers; a similar arch had been placed at the gate close by, leading to the Seminary. We found that the cause of the decoration was a young seminary priest having said his first Mass the Sunday before. How striking and touching a proof is this of a deep faith in the Real Presence pervading the people. And surely there is cause. For what more stupendous and beneficent ministry can be given to man. Will such faith ever again take root in England, and be more than it is at present, an exceptional belief, the life of a mere party in the Church, not of the mass of the people? Will it ever be that the first offering of the great Eucharistic sacrifice will have greater interest attached to it than a first sermon?"

The party reached the Lago Maggiore towards the

[1] Coire was converted by English saints; in the splendid triptych over the high Altar the Irish St. Gall and St. Lucius, King of England (said to have been martyred here with his sister, A.D. 173), are represented, and a very early tabernacle brought from Ireland is shown in the sacristy.

end of September, and Mr. Carter delighted in the lovely tangle of fruit and flowers which clothe the shores of that glorious lake, and was able to walk a little, leaning on two sticks, about the vineyard paths.

To his brother, The Rev. W. A. Carter, he wrote on September 25th. "Thanks for the papers safely come. We have been here just over a week, lodged in a comfortable little set of rooms on the ground floor looking on the lake. You heard of us, L— tells me, up to Bellinzona. We all enjoyed our jog-trot journey. Specially two quiet days at St. Goar; a lovely afternoon at Heidelberg, where I took the girls a drive up the Neckar—how like Switzerland, and round over the Castle; the sight of Ulm Cathedral, which struck me as only St. Ouen at Rouen did for its devotional effect as a building; the day at Friedrichshafen, and Coire, journey by Ilanz, over the passes" (the Oberalp and St. Gothard), "grander far than I had anticipated. Here we found Bishop Harris[1] and Mrs. Monsell; the former left the next morning, the latter three days after; Bishop Harris very flourishing and enjoying his work; *entre nous*, his wandering episcopacy in other people's dioceses I could not do; though, of course, it must be done, and he does it very well. We are to meet him again in Rome, where now his charge extends, since it has become part of the kingdom of Italy.

"We sometimes wander about the hillside, where all

[1] The Rev. the Hon. C. A. Harris, Bishop of Gibraltar, who had acted for some years as Chaplain at the House of Mercy.

the fruits are ripe, and the people busy gathering them in; wonderful abundance of corn and vines, and figs and peaches, and apples; the grapes not being gathered yet except for eating. Yesterday we made a lovely boat expedition to the river at the head of the lake beyond Baveno. That part of the lake is all covered with nets, and very large and exceedingly good trout therein are caught and sent off everywhere, to Paris, etc."

When the weather at the Lakes grew chilly, Mr. Carter went to Florence, and later to Naples. During this time he was much occupied with plans for making St. Stephen's into a separate district.

"Florence, November 3rd.

"To the Rev. W. A. Carter,

"I want your good services. You will remember my plan about St. Stephen's. . . . I have written fully to the Provost,[1] with formal application, and I trust a college meeting may be in time. Will you kindly expedite it so that we may not lose the opportunity? It will be an immense gain to the Rectory.

"We have had some cold weather, a second Tramontana of three or four days, but it is mild again, and almost every day it has been blue sky and bright warm sun; we have only wanted a fire one day, when it was raining. . . . Philpotts, who sat next me in school, is here with wife and children and I passed last evening in his

[1] The Provost of Eton, Clewer being a College living.

room in a neighbouring hotel. . . . We generally pass our morning at one of the galleries and wander about in the afternoon. I still need my two supports in general, but can get on faster and farther, and carriages are not dear, eighty cents. a course."

"Naples, Christmas Eve.

"To the Same,

"This will reach you, I trust, before Christmas week has run out, and so I trust my heartiest wishes for all truest Christmas blessings and those of another year, may reach you and yours. How strange it seems to think of your many Christmas works, in our quiet idleness here by the far-off sea. We have butcher's broom with beautiful red berries, and the pepper tree, like an evergreen acacia, instead of holly, and presents of immense oranges from the hotel-keeper, instead of mince-pies. We have quite warm weather, and one lovely day had a delicious drive to Baiæ. I think of making a few days at Salerno and Amalfi; but this will continue our headquarters throughout next month."

Mr. Carter gained strength beyond all hope during these quiet sunshiny months, and his companions watched with delight the gradual quickening of his steps, till at last they approached the rapid movements of former days. His keen interest had never flagged. "You must remember that we have sixteen more things to see," he said one day at Florence, when one of his daughters begged

to substitute a drive in the country for a visit to Church or gallery.

Easter was spent in Rome, and he then came home for a few months, returning to Italy in the autumn. He was at this time very anxious as to a new Rubric by which it was proposed to check the growing custom of non-communicating attendance at the Holy Communion, and wrote to his friend Mr. West of St. Mary Magdalene's from Mentone.

"I cannot be at ease in there not being some petition to Convocation. . . . I am afraid that in the great movement about the Athanasian Creed, this matter of the Rubric may be overlooked, and so slip in more easily," and he enclosed a rough draft for such a petition, in which he pointed out "that there is no parallel rule in any Liturgy now in use, and to introduce such a rule among ourselves would be to raise up a fresh mark of distinction, and one having no Catholic authority, between ourselves and the other Catholic Churches of Christendom," and also that "it would give at least the appearance of discouragement to those who being baptized faithful members of the Church, claim the free right to be present throughout the celebration of the Divine mysteries, whether or no they Communicate at that particular time."

He writes again to Mr. West from Florence, that "C. B. S. ought to consider taking up a petition," he is "very anxious that it" (the proposed Rubric) "should be resisted to the uttermost."

It does not appear that such a petition was ever put forth; but these letters are inserted as showing Mr. Carter's strong feeling on the subject.

From Florence he went to Rome, which, with increasing strength, he was able to enjoy thoroughly. "We have been here just over a fortnight," he wrote to his brother in December. "I found comfortable lodgings close to the Corso, in a narrow street running out of the Piazza di Spagna. . . . Canon Gregory is here, and I have been about with him for some days; also Dr. Coates, a Torquay acquaintance, with whom I have walks. I have been making expeditions with Parker (of Oxford), who is the great authority among the visitors here on archæology. I have been to three of his lectures, after which he takes parties to see the things he has been lecturing about, and really very interesting it is. One picks up a good deal, though perhaps some stuff with it. . . . We are going to see the Pope shortly. Our weather has been delightful for a few days, like late October, bright and fresh. One lovely evening, the moon very bright, we went to the Coliseum, and walked about it and the Forum, most enjoyable. We have had no need of fires except the last two or three evenings. We came from Florence by Siena and Orvieto; about four hours of the journey between Orvieto and Rome is by diligence. Some very fine country we have passed through, crossing the Apennines. Both the towns are most interesting and finely situated. Siena, besides its Cathedral, is most picturesque, fine palaces,

quaint streets, and ox-carts going about them such as the old Romans would have used. . . . I think of staying here till the middle of February, and then going to Capri and Ischia for a few weeks, quiet country and economical."

This plan was carried out, with much enjoyment, his friends, Mr. and Mrs. Randell, meeting him in the islands and afterwards going with him to Venice, from which place he returned to England by way of the Ampezzo and Innsprück, stopping at Munich to visit Dr. Dollinger, whom he held in great respect.

In June, 1873, he came home.

CHAPTER V

Parish work—Declaration on Confession—Increase of Ritual—Attempts at Prosecution—Bishop's Veto—Resignation of Parish—Reasons for this course of action.

Mr. Carter came home, restored to health and refreshed in mind by the long rest and change. He was warmly welcomed by his parishioners, and at once plunged into full work.

He had accomplished his wish of making St. Stephen's a separate parish. Clewer was amply provided, with its two churches, and the chapel which he was able to build, on ground given by his father. A large staff of clergy were working where once he had struggled alone, the clergy of the parish and Sisterhood practically forming one body.

"We used to meet every Monday at the Rectory to settle the week's work," one of them writes, "and when this had been done, the Rector, as he was then, used constantly to bring before us some matter connected with the church questions of the day, in which he was specially interested, and ask for our opinions upon it. And I well remember how greatly I was struck by the breadth and largeness of view with which he was wont to take in all

the aspects of the subjects which he proposed for our consideration, as well as by the patience with which he used to listen to the sometimes very crude expressions of opinion to which some amongst us, myself especially, gave utterance. Another point which at that time greatly impressed me was the intimate personal knowledge which the Rector had of many of his parishioners, so that though he did not then, as a rule, visit much in the parish, he was always ready himself to take up any case which I found especial difficulty in dealing with."

At first all seemed peaceful and prosperous; but storms were gathering. In the spring of 1873 violent attacks were made on the doctrine and practice of confession, and it was felt by Dr. Pusey and other leading men that some statement should be put forth, embodying and explaining the teaching of the Prayer-book on this subject.

"I send you in great haste our Declaration and the names attached," Dr. Pusey writes in November to the Rev. W. J. Copeland. "They are names of some age and standing. We have excluded mostly those of the advanced school. . . . This Declaration certainly has not been hastily got up. For, as we are scattered, Carter, Liddon, and I have had the forms before us corrected and recorrected for about four months." [1]

Mr. Carter sent a copy to the Rev. James Skinner, with the note following:

[1] Life of E. B. Pusey, vol. iv. p. 266.

"My Dearest Skinner,

"The enclosed is the result of many and long consultations with Pusey and Liddon, and mainly their work. We thought to get about twenty names, avoiding any identified with the extreme party. Mackonochie would sign, but mainly the rest are men of other minds.

"Pusey will send it to the *Times* with a note from himself, when signed. We should be most glad if you would sign. Is there any one you would specially think of as signing? I heartily trust you are better. My love to your dear wife. I keep well, I am thankful to say.

"Ever yours affectionately,

"T. T. C.

"What a wonderful week at All Saints."

On December 6th, 1873, the Declaration appeared in the *Times* with the signatures of twenty-nine well-known priests, among whom were Father Benson and the late Bishop King.[1]

Confession was not the only burning question of the day. The hottest fire was directed against the Ritual of the Altar, and the faith which it symbolized. The ritual of Clewer Church was on the most moderate lines, and advanced very slowly, but still it did advance. Mr. Carter liked ritual, and regarded it as the rightful inheritance of the Church; he also thought that outward forms were a means of teaching the faith, and, therefore,

[1] The text of the Declaration is given in Chapter XII.

conducive to spiritual life, but he had a strong sense of what was due to authority, and was even painfully sensitive as to troubling the minds of his parishioners by alterations in the mode of conducting the services.

From the first he used the eastward position and the mixed chalice, but matters of less importance, the surplice in preaching, coloured stoles, flowers on the Altar, were introduced cautiously and by slow degrees. When lights were first used for the early Eucharist, a commotion ensued, difficult in these days to realize. A vestry meeting (assembled to consider a scheme for enlarging the Churchyard) broke up in wrath on hearing of this innovation, though none of the objectors ever attended the service in question.

Still, in spite of anxious consideration for their prejudices, the divergence between the teaching of the Rector and the views of some among his parishioners, could not but make itself felt as time went on. The Ritual struggle was at its height in the Seventies, and discontent in the parish was zealously fomented from without.

Shortly after Mr. Carter's return from the Continent, some of the leading families in the parish ceased to attend the church, and in their absence he felt justified in consulting his own feeling and the wishes of the bulk of the congregation by beginning the use of vestments.

On this the storm broke. Two prosecutions were attempted and failed. Proceedings and threats of proceedings, dragged on wearily for years. Strangers appeared

in the church who seemed to have come rather for observation than for worship, and when the parishioners refused to have anything more to do with the matter, a gentleman who had lately taken a house in the parish, but had never attended the church, was induced to institute a fresh attack.

Mr. Carter had associated himself with his brother clergy in protests against the Ritual prosecutions which had taken place in many parishes, and after the passing of the Public Worship Regulation Act, he addressed a letter to Archbishop Tait, in which he pointed out that by submission to the interpretation of the Courts "we should be forced into a line of ritual use which harmonized only with the ultra Protestant communities, as opposed to that of all other portions of the Catholic Church," and protesting against the "Erastian character" of the new Court.

He took the same line, with regard to the Courts, in a paper which, at the request of the editor, he contributed to the "Nineteenth Century" for May, 1877, on the relations of Church and State, in which, in sketching the history of the Church, while convocation was still an active power, he pointed out "that all who value the Church as a living organization—as the mystical body of Christ—whether High Church or Low Church, have a like concern in seeking a rectification or restoration of the Church's constitutional powers, is evident from this, that the two persons who have most suffered during the past

few months under the present order of ecclesiastical rule—Mr. Cook and Mr. Tooth—represent respectively the two opposite parties, which, in the main, divide the Church. . . . Parliament, in the name of the Royal Supremacy, is exercising a degree of control over both the legislative and judicial functions of the Church, which is felt to be vitally affecting the very character of the Church of England as a Church and tending to convert it into a department of the State. . . . Peace can never be attained except either by unreasoning submission or constitutional order. There can be no question which is the peace befitting Englishmen, and which alone is true. Beneath all the disorder and seeming insubordination, there is a deep yearning for peace; but there are minds, and especially such as are ever being trained on English soil, which can never rest till just rights are accorded, and an honourable liberty secured."

The question of his own course of action became a matter of painful anxiety. "It is a matter of deepest pain to me," he wrote to a friend, "and is, indeed, the most oppressive feeling, that the bishop considers me to be repudiating his authority and preferring other claims to my allegiance.

"I cannot, of course, expect him to place himself in my position, and see the force of my own convictions. But in the matter now at issue, and of which my case is a sample, I can only see before me the Ridsdale judgment, which I think untrue, and Lord Penzance's Court,

which, I think, is wrongfully exercising authority in carrying it out." And again, "I am committed too far to make voluntary concessions, and should be injuring the cause, and seriously affecting others. You know how little conflict or resistance has been in my nature, and how much the way of peace making and peace has been my disposition; but I have never faltered in my conviction on the facts of the case as they have come to me, and so, to be true to myself, there seems only the one way of being wholly passive. I had rather do as you understand me—let the matter go to Lord Penzance, because I should have no compunction in disobeying him."

Bishop Mackarness had little sympathy with ritual which he considered excessive, but he had less with the methods of the Church Association, and he held Mr. Carter in high respect. He vetoed the prosecution. His right of veto was challenged, there was an appeal and a counter appeal, but, finally, in April 1880, the Bishop won his case and the prosecution was quashed.

Mr. Carter at once resigned his living. He left his reasons for this step on record, and they will best be given in his own words. "The line which I took subjected me to a good deal of criticism, and could hardly be approved of by at least the leaders of the Ritual Movement, with whom in many ways I had become associated. It was a very exciting time, a time of conflict, a soldier's battle, as it was often and not unfitly called, when it was felt strongly that any one attacked was bound to resist to the bitter

end, and be ready to go to prison rather than yield in any point; that to resign would only strengthen the hands of the enemy, and encourage attacks. But serious considerations weighed with me, some peculiar to my own case. I had keenly felt the evil arising from a divided state of the parish. I had also, as I have said before, great scruples as to direct opposition to the bishop, and to be accepting kindness in defending me, while opposing the bishop's very strong convictions, aggravated this difficulty immensely. The bishop defended me, people said, not for my sake, but for the sake of his order, defending and vindicating the power of the veto. This was partly true; but it was all done with thorough generosity. He was disgusted by the intrusive action of the Church Association. None of my own parishioners stirring a finger against me, though withdrawing themselves from the Church (the promoter of the legal attack on me was in the parish, but not one of the congregation, and was an instrument of people without), I passed through a period of extreme heart's distress, anxious as to what I ought to do. It was clear that I could not go back on any point in the Church service, not merely as against all my own instincts and convictions, but also because I had publicly defended all the main particulars in the case of others —the 'six points' as they were called. Of course, while the trials were going on, nothing could be done; one only had to wait. But what to do eventually? It was thought that the bishop urged me to resign. This was

entirely untrue. He never mentioned anything of the kind.

"Some friends, anxious for peace, urged me to give in. This idea it was not difficult to reject. Nor would it have been a difficulty still to resist, and persist against all opposition, had no questions arisen as to what was due to authority, or the peace of the parish, or as to how one should regard one's bishop's personal kindness in defending me, as in other matters. Hence came all the searchings and conflicts of heart.

"I suppose very few expected that the bishop would win his cause, and establish the Episcopal Veto against all comers; and this made the anxiety all the greater as to my own duty, taking for granted, as I did, that he would lose. When, most happily, he succeeded, I thought my course was clear. The bishop had gained a great victory for the Church; a victory that ensured to bishops a power of defending priests against attack. He had done this by a great effort on his own part. He had pleaded the cause in his own person in Court. After this, to have continued to carry on the ritual which had roused the storm, and which he strongly disapproved, which would have exposed him to reproach as upholding me in what he thought illegal, out of kindness towards me, this seemed altogether ungenerous and unfair, to say nothing of the question of dutifulness; I could not think the ritual cause would suffer, the Episcopal Veto having been gained; and these moral conditions came in, as I

thought, sufficiently strong to decide me. I at once resigned." [1]

He gave the same explanation in a letter to Dr. Liddon, which appeared in the *Times* of April 5th, 1880.

"As the whole matter had been so public," he adds, "I thought my reasons for acting as I had done ought also to be public. My case, moreover, is not at all like that of certain others who are contending against the Courts on the ground that they are not true Church Courts. I have had nothing to do with the Courts. My concern has been entirely with the bishop, and with the bishop acting of himself without the Courts, and, indeed, himself contending against the Courts, or at least refusing to act through them.

"Let me add a few more words as to another question which you think may possibly arise. I have no other thought but to devote the rest of my days, as far as God permits me, to make the best use of the opportunities of usefulness that remain to me, within the bosom of the Church of England. To the Church of England, notwithstanding all its shortcomings and difficulties, I am unalterably attached, not only by early impressions and numerous pledges, but by convictions growing with growing years. And it would, I think, be only to repeat the grievous error which most unhappily scattered the early Tractarian host, to be now impatient under the difficulties and possible losses that beset our witness to

[1] MSS. notes.

the truths we uphold, instead of waiting quietly to see, as they might have done, and what has proved to be an unanswerable fact, now as of old, truth may avenge itself, and those who once doubted or opposed have become at last the foremost to defend."

"I would thank you for it with all my heart," wrote Bishop Mackarness on reading this letter, "but that I ought rather to thank God for the gifts of charity, candour, and loyalty to truth which make such a letter possible. It gives me a fairer prospect of peace and spiritual life in the Church than anything that has come under my notice for many a weary day."

There is no need to dwell on the time that followed; the break up of the united band of clergy, the grief of the attached congregation. These troubles are long past. It is better to record the kindness of friends, poured out in full measure during those months of parting, the consideration of the Eton patrons in their choice of a successor, the constant kindness of that successor, the Rev. Roland Errington; the generous love which provided a new home, the pleasant sunny house in which twenty peaceful years were spent.

When the resignation was complete, Mr. Carter went abroad. He wished to visit places where no echoes of the "Clewer Case" had penetrated, and in the Tyrol he found the refreshment which he needed after the long strain of controversy. At Oberstdorf he met, for the last time, Mr. Lowder, then on his way to Zell-am-See, where his devoted life was soon to close.

CHAPTER VI

Gift of St. John's Lodge—Work—Reading—Publishes "Spiritual Instructions" and other books—Care as an Editor—Visit from Mother Harriet—Her death—Illness and Rest at Penzance—Higher Criticism—Declaration on Inspiration—Chapel of Abraham.

By Mr. Errington's kindness, Mr. Carter remained at the Rectory till the summer of 1881, when he moved into St. John's Lodge, built for him, close to the House of Mercy and the hospital, by generous friends who desired thus to testify their love, and to recognize "his exertions in the service of the Church." This kindness touched him deeply. His eyes overflowed with tears as he thanked the representatives who made the presentation. It was indeed a noble and beautiful gift, and gave him a bright and much-prized home for his latter years. The garden adjoins pleasant meadows, into which the owner kindly allowed him to have a gate; and his favourite refreshment, after a long day's work, was a walk under the beautiful elms which shade these fields, and here he would go on Sunday afternoons, to meditate undisturbed on his evening sermon.

When the wrench of parting from his parish was over,

and he was at rest from the struggle of conflicting duties, he felt it a gain to be able to devote himself entirely to the work of the Sisterhood, but his life had hardly gained in leisure. The new chapel at the House of Mercy was dedicated on October 20th, 1881, and he now began to have full services there, and at St. Andrew's Hospital. His visits to the outlying Houses of the Community increased in number and frequency, as the houses themselves became more numerous, and one or more days were spent every week in London, until the last two or three years of his life. "Will you let me take one of the addresses in Holy Week instead?" he writes to Mr. West in 1880, evidently in answer to a request for a "course" in Lent. "The truth is I have shrunk for some years from a Lent series. It is rather an effort to keep on under all hindrances. I have to give a weekday service to the Sisters during Lent especially, besides other times. I have, in fact, now more calls to preach here than I had before I gave up the Parish, for St. Stephen's has its claims now, as well as House and Hospital. But all this is foolish self-talk."

For some years, though at the time of his resignation he was seventy-two, he worked like a young man. He tells in his Life of Mr. West how once, having missed the last train, he threw up dust at the windows of his friend's house in Delamere Crescent, in hopes of being heard and let in, and how Mr. West, distressed to find that he had gone away disappointed to seek shelter in an

hotel, had a bell fixed to ring into his own bedroom, and called it "Carter's bell." History does not say whether this bell was ever used, but there are extant frequent notes asking for a bed, and adding, "I shall be late." "I cannot be with you till 10.30," etc.

In spite of his hard work he made time to read widely. His long journeys to Folkestone, Bovey Tracey, Newport, and other distant places, were valued as quiet times for this purpose. He had the power of completely abstracting himself from his surroundings, and would read books requiring close attention, such, for instance, as Dean Mansel's Bampton Lectures, in the corner of a railway carriage, apparently with complete satisfaction. He read almost every theological book of any note, as it appeared; but his reading was by no means confined to his special subjects. He was fond of history and biography. He was heard to regret Bishop Creighton's appointment to London, as it destroyed all hope of the completion of his "History of the Papacy." Lord Roberts' "Forty Years in India" and Tennyson's "Life" were among the books he read aloud in the evening. Novels he liked, but would only read in his holidays, saying that they occupied his thoughts too much, but he loved poetry. Wordsworth was a lifelong companion, and his copy is full of marks, showing the attention with which it has been read. The "Idylls of the King" he read as they came out with great delight; for Browning he had less liking, though some of his poems were read and reread with pleasure. The

Christian Year was always called for on Sunday evenings, and when away from home often carried out to some hillside or river bank, and one favourite after another read aloud. The poem for the Twentieth Sunday after Trinity calls up many a vision to the writer's eye. How often she has listened, sitting on the sun-warmed grass of some Alpine pasture, or heathery Highland knoll, while the clear beautiful voice lingered on the words—

> "No sounds of worldly toil ascending there
> Mar the full burst of prayer;
> Lone Nature feels that she may freely breathe,
> And round us and beneath
> Are heard her sacred tones."

Whether in poetry or in nature, it was the spiritual side of beauty that appealed to him.

He was a quick reader, and "seemed able to extract the pith of a treatise without pausing long on introductory matter or subsidiary thought, and with equal rapidity he would express a judgment on the work or its tendency." His letters are full of such criticisms. He could rarely be persuaded to attempt reviewing, and considered himself unfitted for the work, but one who had been a reviewer for many years regarded him "as especially qualified for that kind of work. His critical judgment, his love of truth, his theological knowledge, his refined taste, his fairness, his courage, his character—all seemed to fit him for reviewing religious writings. In this, as in much else, his humility was sometimes an inconvenient virtue, causing

him to undervalue his own powers, while he was apt to magnify those of others."

He would not, probably, have found much time for reviewing, for his pen was seldom idle. During his earlier years at St. John's Lodge he published three volumes of "Spiritual Instructions" and two of "Parish Teachings," these last being notes of sermons preached in Clewer Church, and he edited a great number of books, the most important, and most widely known, being the "Treasury of Devotion," compiled by the late Rev. Edgar Hoskyns.[1] Another well-known work in which he took great interest, was the "Catholic Religion" of the Rev. V. Staley, now Provost of Inverness Cathedral.

When he undertook to edit a book he did not merely lend the sanction of his name. He looked over it minutely, he considered every statement, and often consulted with others on difficult questions, *e.g.* on the form in which it was lawful to ask the prayers of the Saints. He was most particular also as to the use of words and the turn of a sentence, and would correct his friends' proofs with the same fastidious care which he bestowed on his own. In 1884 he wrote the Life of Harriet Monsell, and in 1895 a short memoir of his kind friend, the Rev. R. T. West. He also wrote many letters in the *Times* and other papers, and continued to be seen and heard at Church Congresses and other gatherings. It is a large record of work for a

[1] This was done earlier. The "Treasury" appeared in 1870.

man between seventy and eighty, but indeed in those days it was hard to think of him as old.

In the autumn of 1881, the Sisters first began to work in India. It was a matter of deep interest to their Warden. He studied every detail of their preparations, even to the white habits which they put on to show him the evening before they started; and he used to write constantly to the three pioneers, that they might not feel too lonely in their strange surroundings.

1882 brought a great pleasure, a month's visit from Mother Harriet, now leading an invalid life at Folkestone. She was able to live quietly in her own rooms at St. John's Lodge, with the Sister who had devoted herself to her care, and there receive the visits of Sisters and friends, and in her bath-chair she went about the Community Houses, to see their growth, and attend services in the beautiful Chapel, which had arisen after illness had compelled her retirement from an active share in the work which she had helped to plant and tend. It was her last summer on earth. "The remembrance of her visit to Clewer was a source of unceasing pleasure. All the many associations that were almost overpowering at the time, were reviewed with intense delight, as she sat in the bright little garden on lovely summer evenings, revelling in the glorious sunset tints on the sea, and watching the growth of St. Andrew's Convalescent Home on the opposite cliff." In the following year, on Easter morning, she passed to her eternal rest. She went, as

she herself said a few days before the end, "to a well-known place, a familiar home." "'I have gazed and gazed,' she added, 'for thirty-three years on the land within the veil. I seem to have lived more truly there than here. . . .' But it was impossible not to feel a melancholy blank, when a life so large, so full, so bright, so sympathetic, was to be no more present, no more her animating voice to be heard, nor the kindling of her bright spirit to be consciously felt." [1]

Such changes and chances must come to all as life goes on. And Mr. Carter had to see one friend after another, many much younger than himself, pass into the world unseen.

"He was intensely affectionate; his spiritual as well as family letters bear witness to the warmth of his attachments. But in all troubles he was like Israel of old, who had light in their dwellings. No doubt that it was a very remarkable feature of his character, his perpetual brightness. Mr. Carter was an optimist . . . and this type of character seems to us the disposition out of which Saints are mostly made. They never can believe that evil will be dominant in the end. Dark clouds are passing things, the sun behind them ever shines. Troubles, sorrows, losses, bereavements, are passing things, the ever and all pervading Divine light will shine out when these have become things of the past. He was an optimist. To have seen him in the presence of death, to have seen

[1] "Harriet Monsell, a Memoir," by Rev. T. T. Carter.

him by the grave side, to have watched when his dearest was being committed to the earth, was to have witnessed the tenderest human love, but never the sorrow which is without hope."

That which did indeed sadden him was any shadow of wrong-doing; he was at one time seen to look ill, but replied to anxious questioning that there was nothing amiss. "But what is it? Why do you look so?" "Well," as the inquiry was pressed, "Sister —— has left the Community and is going to join the Roman Church." The slight to the Church of his love he could hardly bear. A friend who was at one time much in his society, could not recall ever to have seen him angry but on one occasion. "The flush of indignation rose to his cheek, on reading a letter in which a Roman controversialist spoke contemptuously of the validity of Anglican Orders."

A trouble of another kind was the departure of his friend and fellow-worker of many years, the Rev. W. H. Hutchings, whose health needed change and a more bracing climate. "It would indeed be not merely cutting off the right hand, but also cutting out the right eye, if dear Hutchings were to be removed," he wrote when this change was in prospect. Yet he rejoiced when a large sphere of work, as Archdeacon of Cleveland, opened to his friend, and the tie was never loosened, but kept up by close and intimate correspondence to the end of his life.

He maintained a full flow of work and interest till 1891, when a severe attack of influenza compelled him to

take three months' rest, and this time was spent at Penzance. "I am daily gaining ground, though slowly," he wrote to his brother, the Rev. W. A. Carter, in July of that year. "I cannot walk much, but exercise my legs as much as I can. I am obliged to take either a fly or some sort of donkey chair, and vary our movements in this way. There are beautiful drives. Mr. Bolitho[1] has kindly sent his carriage for me more than once. We enjoy our view of the bay from our window very much indeed—very pretty and alive with boats. The fishing boats from Newlyn at one side of the bay are most picturesque. . . . The Sundays are the worst for me; I have not yet ventured to Church."

It pleased God to restore his strength in a wonderful degree, so that after a few months he was able to resume his customary work, and his powers of walking and standing seemed but little impaired.

He was strongly opposed to what is called the "Higher Criticism," especially in its extreme forms; and when "Lux Mundi" appeared in 1892 he was much distressed at the line taken in one of the essays. "What do you think," he wrote to a friend, "of an idea that has come pressing itself on my mind—to send an address to the archbishops and bishops, stating our conviction that the Higher Criticism so-called is 'not proven' and is founded on a false view of the Holy Scriptures; that we grieve at the distress caused to the faithful, at the infidelity fostered

[1] The late William Bolitho, Esq., of Polwithen.

and upheld by such criticism, and praying the archbishops and bishops to uphold by all means in their power the traditionary view of Holy Scripture, especially as to Mosaic records, and of the absolute truth of the words of our Blessed Lord concerning them. An address, simple and true, to be signed by twenty or thirty priests ; if possible, one at least from all the dioceses. It seems to me that we ought not to let it go by without some protest directly aimed at it, and an appeal to authority to discountenance it."

Notwithstanding the manifest difficulties in the wording of a declaration on the difficult subject of inspiration, Mr. Carter, with his friends, succeeded in carrying out his purpose, and the document was drawn up and signed by eighteen clergymen, among whom were the late Canon Bright, Canon Newbolt, and Father Puller, S.S.J.E.

Among the interests of this year (1892) was the repair of a small chapel, situated in the courtyard of the Church of the Holy Sepulchre at Jerusalem, in which, by the kindness of the Patriarch, clergy of the Anglican Communion are allowed to celebrate. Holy vessels, vestments, and linen for this purpose had already been supplied, and he now appealed to the members of the C.B.S. for further help, an appeal which met with generous response.

CHAPTER VII

Last Years—Birmingham Church Congress—Meeting with Dr. Julius—Mission at Parish Church—Resigns Superior Generalship of C.B.S.—Conference on limits of Ritual—Increasing weakness—Last holidays—The end.

It is difficult to give a picture of the last years at St. John's Lodge—most difficult, perhaps, for those who shared them most closely.

> "For on the past hath fallen a light
> That tempts us to adore."

The ripened wisdom, the gentle tolerance, the manner, so humble though charged with such a weight of years and experience—these things can never be described. He seemed like the risen Lazarus in the poem which he often liked to read :

> "He holds on firmly to some thread of life—
> (It is the life to lead perforcedly)
> Which runs across some vast distracting orb
> Of glory on either side that meagre thread,
> Which, conscious of, he must not enter yet—
> The spiritual life around the earthly life :
> The law of that is known to him as this,
> His heart and brain move there, his feet stay here."

The beauty of his face has been often noticed. It was

at its highest when at the close of his evening sermon he would look upward as if to behold the Divine glory of which he often spoke.

"Could you hear the Warden?" Archdeacon Hutchings asked a gentleman who could not apparently get near him. "No," was the answer. "I could not hear a word, but I *saw* him."

His last appearance in any large assembly was at the Birmingham Congress in 1894, when he was 86. A heated discussion took place on the sacrificial aspect of the Holy Eucharist. He set forth Catholic doctrine, quoting Dr. Bright's hymn, his own special favourite.

> "And now, O Father, mindful of the love
> That bought us, once for all, on Calvary's tree,
> And having with us Him that pleads above,
> We here present, we here spread forth to Thee,
> That only Offering, perfect in Thine Eyes,
> The one true, pure, immortal Sacrifice."

Dean Luckock describes the scene. As he spoke "the whole assembly of 3000 people, who but a few minutes before were like an angry sea, were calmed to a silence that could be felt, and I can see now, for I was sitting before him, the glow of Divine love illuminating the speaker's face. It was a scene which will remain indelibly fixed on the minds of those who witnessed it."

Mr. Carter was "often upstairs," as Bishop Wilberforce said of him many years ago, but though his mind was fixed on high thoughts, or was it because of this? he was considerate of the simplest needs and pleasures of

those about him. He was inconveniently sensitive to changes of temperature, but he would not for any stress of weather put off his engagements. "You see I have come back safe," he would say with a bright laugh. "You never ought to have gone." "So the guard told me at the station," he answered on a day of dense November fog. He could never be persuaded in the heat of summer to alter the hours of his work at the House of Mercy for the sake of a walk or drive in the cool of the day. He thought it might disarrange the Sisters' work, though not one of them but would gladly have consented to much more serious inconvenience for his pleasure. He was long past eighty when he travelled to Yorkshire in order to marry the daughter of an old friend, and when there "he entered with keen interest into all the ceremonies and amusements which are common at Northern weddings, especially the foot races." When the orphans had their Christmas Tree, he was always to be seen in the thick of the fun, his face shining with pleasure as he held out the gifts to the eager children; and when the patients of St. Andrew's Hospital had a festival supper, his voice might be heard joining in the songs. It was a happy old age. That inner family circle which had always been so near his heart drew closer about him as time went on. His son and daughter-in-law were at hand at Eton. His brother and four sisters were still spared to him, and with all he was in constant affectionate intercourse. Grandchildren and nephews and nieces gathered round

him, and he was always ready to listen to their hopes and plans, to advise or help. One of his latest pleasures was to watch the building of a new bell tower at the House of Mercy by his architect grandson.

There are few great events to chronicle, but one incident, supplied by a friend, must not be omitted. "Some time after Mr. Carter resigned the charge of Clewer Church, he and Dr. Julius" (the gentleman who had attempted the last proceedings against him) "accidentally met at Mrs. Bridgeman's house at Clewer Hill. Dr. Julius was in the drawing-room, talking to Mr. Bridgeman, when Mr. Carter was announced in the dining-room. Dr. Julius became deathly white, and said how bitterly he regretted that he had ever allowed himself to be drawn into the prosecution, that, had he known Mr. Carter, nothing would ever have induced him to take it up, but he, a perfect stranger, was out-persuaded by others in and near the parish. Mrs. Bridgeman then said, 'Well, would you like to see Mr. Carter?' He said, 'I should.' Mrs. Bridgeman then went down to see Mr. Carter, and told him who was upstairs, and would like to see him. Mr. Carter said, 'Oh, yes, I should like to see him, if he would like to see me, but I could not go up to him.' Dr. Julius then came down, and they shook hands, sat down, and talked pleasantly for some time, and parted friends. A happy ending to the most painful trial which never ought to have been started."

It may perhaps be added, since she now rests from

her labours, that when a member of Dr. Julius' family felt the call to the religious life, she gave herself to Clewer. So even here come shadows and forecasts of the heavenly reconciliations.

In the parish church, which he had quitted under such painful circumstances, Mr. Carter always took the keenest interest. He often visited it, delighting in any repair or improvement, and caring specially for the beautiful churchyard. But, in spite of much kind pressure from his successor, he could never, except on a single occasion, make up his mind to take part in its services. That occasion was a marked one, to be long remembered by the parishioners. In 1896, a mission, conducted by the Rev. Cyril Bickersteth, had deeply stirred the hearts of many, and at its close he consented to speak once more from the pulpit in which he had stood Sunday after Sunday for thirty-six years.

The following notes, written on the spot, brief and incomplete as they are, may yet, to those accustomed to listen to Mr. Carter, give some idea of this beautiful address:

"The great movement by which this place has been so deeply stirred has come during the festival of the Saint whom in this place we specially commemorate. We may trust that his intercessions with those of all Saints may aid to bring a blessing on those who have been gathered here, and on those who minister to them. Such a hope opens to us the whole vision of the kingdom of God, and of those who are within the kingdom round His

Throne, and among them are some of those whom we have known and loved in the flesh, whose names we cherish in our deepest hearts. We are helped in our passage through this troubled state by contemplating the restful, peaceful denizens of that world we trust to enter.

"As years advance, and we experience more of earth's trials, it is a great interior strength to have that vision in our minds, and catch such glimpses as we can of the host now before God. There is a touching story told of Richard Hooker, a man of many conflicts, in his last days; he was seen by those who watched him, his eye glistening and a smile on his lips, and he said that he was contemplating that world of peace and rest to which he was hastening. It is a lesson to ourselves.

"In the Revelation of St. John after speaking of the terrible woes that are to come on the earth, he says, 'Here is the patience of the Saints.' This was to be the first point selected in viewing those who had passed through their time of trial, issuing out into that perfect grace of patience, resting on the will of God.

"At the close of a great movement such as is taking place here, breathing into souls momentous resolutions, keen anxiety must be felt by those who watch over them, as to how the impression will live on, and those higher purposes be maintained, amid the pressure of daily life, with its multiplicity of details, through which all have to work their way upwards and onwards. It is a false view to look on these details as hindrances, as merely 'worry.'

Opposition, interruptions, sudden alarms, the weariness of pain or weakness, are not to be looked on as hindrances to our true life. They are opportunities for the growth of the spiritual life. We may say that all depends on them.

"Whether we can gain any likeness to our blessed Master depends on habits formed, on the tone of mind, on persevering steadfastness. Through these things we gain the stillness of the soul of which we dream. But only after conflict, hard trial, and weary detail; thus only is anything of that interior rest, or true peace, to be found.

"It is a lesson and encouragement to feel that if we are faithful in the trial, there comes at last as the fruit, that blessedness which is some reflection of the Heart of God and the Mind of Jesus. 'He shall sit as a Refiner and Purifier of silver, and He shall purify the sons of Levi.' It is a wonderful picture of a real fact. He sees before Him the great mass of humanity, with its intermingled dross. He sees the nations, and the individual lives among the nations, spread before Him, and as the silver is purified in the fire it reflects the image of the refiner on its surface. We shall be like Him, for we shall see Him as He is."

"Though he gradually withdrew from the position which he had held for so many years, as a leader of the Catholic School in the English Church," writes his successor, for seventeen years his helper as Sub-Warden, "Canon Carter's interest in all the current questions of the day continued to be as keen as ever. He would, still as of

old, at our Monday morning meetings, talk over whatever subject was 'in the air,' and from time to time letters, with the well-known signature, used to appear in the papers, which showed how alive he was to everything which had to do with the maintenance of the Faith and Ritual of the Church.

"Thus the years went by so quietly and with so little outward change that we hardly realised when he reached and passed the limit of his four score years. Not, I think, till after that, did the necessity of trying to save him any unnecessary fatigue, whether of body or mind, really come home to us. And when it did so, we found it no easy task to carry out our duty in this respect. Many a time did it only come to light after the event that the Warden had, unknown to us, taken some piece of work from which, had we known of it in time, we should certainly have endeavoured to dissuade him. I think at times he found some pleasure and amusement in thus circumventing us. His weekly visits to the London Houses of the Community were among the first things which we prevailed upon him to give up. He came back one day from one of these expeditions with his face sadly cut from having fallen in trying to get into an omnibus while it was in motion. This, of course, alarmed us greatly. But all we could succeed in doing was to extract a promise that he would in future make the omnibus stop before attempting to get on it. Soon after, a carriage was provided for him by the kindness of an old friend, and for

some time he continued this part of his work. But at last it became manifestly too much for him, and he quietly consented to relinquish it. In other respects he went on much as usual, celebrating always on Sundays, and at least on one day in the week. His sermons, however, gradually changed their character. He began to take his notes with him, and to read from them, and there was a marked growth of simplicity in what he said, so that the likeness we always loved to trace in him to St. John became in his old age more striking than ever, as the burden of his exhortation became more and more the cultivation of love and unity one with another."

In 1897, feeling no longer able, owing to his increasing deafness, to take an active part in the meetings of the Society, he resigned his position as Superior of the C.B.S., which he had held since its first foundation, thirty-five years before. In the following year he received, with great pleasure and emotion, the magnificent gift in which the members of the Society expressed their love and gratitude for his long services, a splendid set of altar vessels. They were brought to him by the new Superior-General, the Rev. R. Suckling, the Secretary, the Rev. J. Dixon, and his lifelong friend and fellow-worker, the Rev. J. E. Hall, and he dedicated them in his oratory at St. John's Lodge, putting in tender words of prayer for the loving friends who had given them, and then blessed the gold medal for the Superior-General, which had been brought at the same time, putting it first on himself and

then hanging it round Mr. Suckling's neck, and gave his blessing to him and the others who were present, and afterwards in his study, made a little speech, in which he spoke of the growth of the confraternity from its tiny beginning at All Saints, Margaret Street, the many helpers passed away, those still left, and ended brokenly, "I think you're overdone about me; but I don't know—I don't know."

In 1898 (he was then ninety), he issued a circular convening a number of representative priests for conference at St. Saviours, Osnaburgh Street, as to limits of Ritual. They met on May 5th, and a few words may be given from his address. "Our present danger lies in the fact that men now act as they like in any onward movement. But it must be remembered that authority is a distinctive feature of the Catholic Church, and we must be men under authority. Especially is it necessary to bear this in mind when we remember that the Anglican Communion is so extensive—that what we do, be it wise or unwise, is circulated throughout the world. The thought of our weaker brethren scattered far from any leading mind makes our responsibility the greater. Hence my present action. My years are few, yours may be many, but I am anxious that all that is done should deepen our Church of England life. We should keep true to ourselves and to those principles of our Church which, I am persuaded, are most calculated to further the growth of English spiritual life. I pray God that this Conference may be blessed to this end."

Two resolutions were put, and carried *nem. con.* 1. "That this Conference recognises the full authority of the Bishop to prohibit any service not contained in the Book of Common Prayer." 2. "That this Conference recognises the full authority of the Bishop to prohibit any omissions from, or any additions to, the services contained in the Book of Common Prayer." These resolutions were sent to the two Archbishops, and the Bishop of London.

"I am very glad," wrote Bishop Creighton, "that the Conference decided as it did. I think it is a very decided step towards a restoration of more order."

This meeting was Mr. Carter's last public act. "I am glad," he wrote to a friend, "we had our testimony, and trust it will gather sympathies."[1]

"I am deeply grateful," he says at the end of the private notes, to which reference has before been made. "I am deeply grateful to Almighty God for life prolonged, so that I have lived to see the result and the success of the struggles of many years, during which, in His Providence, I have had to bear some part. Doctrines, once fiercely opposed, now accepted or tolerated, and at least making their way more peacefully; Ritual, once still more wildly attacked, now authoritatively sanctioned, at least as to its main features; the Religious Life, once so strangely suspected, spreading everywhere; a whole

[1] These details have been kindly supplied by the Rev. A. Brinckman.

Church revival on true Catholic lines, which commenced since I was ordained. Thus obtaining a settlement and bearing promise of permanence and of progress through after ages, on English grounds and according to English ideas. Thanks be to God!"

"It is difficult for me to express in words all I feel," writes the doctor who watched Mr. Carter's last years with affectionate care. "He was a man only met once in a lifetime. . . . I always went into that room with thankfulness and pleasure. Everything there was peaceful, and he was the embodiment of all that was gentle and holy. I always felt nearer to God while with him. His ever bright and fresh intellect made him delightful as a conversationalist and most instructive, and his broad and most tolerant views made him to be beloved and revered by all classes of Christians. His chief characteristic seemed to me, as a rather Low Church man, to be his personal holiness, and he instilled into my mind the fact as being far before ceremonial. I remember soon after the Round Table Conference at Lambeth Palace, when it was decided that incense used ceremonially and candles carried in procession were illegal, I asked him one morning whether he had received a letter from the bishop on the matter. He answered in the negative in his usual gentle way. 'I do not think he will write to me,' he continued. But I said, 'Suppose he does, will you obey him?' 'Oh, certainly,' he said. 'I should carry out his wishes. . . .'

As his doctor, I was most anxious always to preserve his brain and his body in their wonted activity. At the early services he refused the early cup of tea and piece of bread and butter until, for health's sake, I begged him to take it. At the services he knelt till his knees refused further to bear the pressure. His Sunday work, after he was ninety, was an example for many a young man. His fine constitution, and his indomitable will, and his great love for all, made him work until his powers failed him, and he painlessly laid himself down and passed away."

He still read a good deal—his sight continued excellent—and the many marks and little notes in his books showed that they were carefully thought over.

He was bright and sunny as ever. "I *know* I am old," he said one day. "I am feeble, I cannot do as I used, but I don't *feel* old. It is the sense of immortality within me."

A friend writes, "I recall a walk through the street at Ilfracombe one evening after dark with him, and our passing by a brightly lighted place where a cheap-jack was selling his wares; the crowd and the scene delighted him, and he joined it, and stood watching and listening with the greatest interest, as a child might have done, and joining in the laughter. . . . His appreciation of the sea and the rolling waves one stormy day, is also vividly in my memory. . . . One thing that impressed me in early days was the manner in which he went to read the Lessons, his unaffected reverence. . . . It is a great blessing to have known such a real Saint."

When he could no longer travel he liked to visit a different place in England each year. He writes from a Devonshire village, in 1896, "A remarkable place; the fishermen seem to be the aristocracy of it, and the villas, jotted on the hills, are occupied by men who have returned to rest, after small fortunes made in their calling —natives of the place; a good Church, daily service, early celebrations on Sundays and Saints' Days, coloured stoles, altar lights. There are curious contrasts here and there. In the next parish, a very retired village, is a Church as old as the Conquest, perfectly unrestored, with a 'three-decker' and dilapidated chancel. Then we drove to another Church, where the 'six points' are kept, though no censing congregation, and vestments only in linen; a very pretty vicarage, fields and gardens around; then from an eminence there is a most picturesque view—a long headland, a range of cliffs beyond; above are various walks about the cliffs on both sides; very interesting view, with points to look out. I am reading Sanday's Bampton on 'Inspiration,' most interesting, a very devout view, moderately done, of the 'Higher Criticism.'"

When his pleasure in walking failed he fell back on his early love for boating. He wrote to his son from Salcombe in August, 1897: "We have exceedingly enjoyed this place. The windings of the inland sea, the varied coves, the rocky shores, the undulating slopes of hill, not high, but always picturesque, the endless boating and the lovely walks, all this has been very delightful. . . .

We took General Roberts' book on his Indian life, and have been reading it in the evening with the greatest interest. It is admirably done. For the day reading, I have been going on with Archbishop Benson's 'Cyprian,' a very wonderful work for such a busy man. I should like some day to tell his son how greatly interested I have been and how much it shows his intellectual power."

Such extracts might be multiplied. All his letters on such subjects show the same delight in natural loveliness, the same readiness to be pleased by all simple pleasures and gratefully to receive all kindnesses.

In January, 1899, he sent the manuscript of his last volume of sermons, the "Spirit of Watchfulness," to Messrs. Longmans, himself correcting the manuscript and revising the proofs. In that year he went down to Paignton for the summer holiday, and was able to enjoy the beautiful drives, going as far as Totnes and Berry-Pomeroy, and spending a few days with a nephew at Exeter. The Channel Fleet came into Torbay during his visit, and was a source of much interest, and one day he was rowed out into the bay to get a nearer view of the great ships. "Such beauty as this uplifts the heart," he said while crossing the Dart, at the lovely reach below Dittisham. Many years earlier he had expressed the spirit in which he regarded the visible works of God. "Created forms are as shadows cast from the substances of the inner world, and it is designed that we should attain

to a gradual knowledge of God as we look on and through outward nature with an illuminated eye."

The winter brought a heavy and wholly unexpected sorrow—the death of his only son on December 14th. This bitter grief was borne with calm submission. He went on, to the fullest measure of his strength, with his accustomed work, he met all around him with his usual gentle smile, but those who watched him closely saw that the spring of his life was broken, and from that day his strength failed more and more.

Still for nearly two years he worked on. Sunday by Sunday he preached, though now the words were few, but filled with a wonderful calm and peace. "We are," he said one evening, "as men climbing a mountain, stronger as we mount up into the fresher air, cheered by the thought of the labour accomplished, resting on the formed habits, the finished work."

Another time he spoke of the inheritance which we *see* when alone, or at prayer.

He constantly expressed his gratitude for the most trifling services. "It is very *kind* of you to come out with me. I am very dependent now," he said one day.

In the summer of 1901 he went to Ryde; but for the first time seemed to gain nothing by the change. Soon after his return he had a slight internal chill from which he never quite rallied.

In September he seemed better, and enjoyed some drives. "It is like the glory of Paradise," he said to a

friend, looking at the autumn trees in the Forest. He could no longer take services in the chapel, but celebrated every week in his own private oratory.

His own words help us to learn something of his inner life during this time of weakness. "It is thus we pass hence, fed on the Living Christ, in the same trust of immortal life as it exists in Himself. We wait to know what we shall be—what the powers we feel within us, which cannot develop in our present state. The present world is too narrow to allow such power to grow; we live by hope, as we rest in trust. The future ever opening as we grow, but a veil ever hanging before the final prospect for which we long, conscious of hidden powers, yet learning patience in which we wait, till 'the day dawn, and the shadows pass away.'" [1]

On the 26th of October he felt quite able to attend the Chapter for the election of the Mother Superior, and presided at it without any confusion or difficulty. When he came home he looked very tired, but after luncheon said he would like a little walk, and went into the garden and from thence for a few minutes into the neighbouring meadow with his eldest grand-daughter, who had come to see him. He soon turned back, and sat down for a while, then went across to the Hospital to visit some invalid Sisters, and again to the House. He was bright in the evening, and pleased to have got through so much. Next day he tried to get up, but went back to bed, saying

[1] "Spirit of Watchfulness," p. 196.

he felt "quite comfortable," but weak in his knees and body. The doctor came, but there was no illness, only weakness, he took food well, and when Mr. Cuthbert visited him he found him "bright and entirely himself," and we all hoped he was only overtired by the unusual exertion of the day before. At dark he would not have the curtains drawn. "I want to see the star," he said, and lay gazing at Jupiter, which shone with extraordinary splendour through the window at the foot of his bed. It was his last earthly sight of the beauty in which he had always delighted.

Next morning, the Feast of St. Simon and St. Jude, he could not sit up without help; but he was still quite himself, and talked to the Hospital sister who came to nurse him, asking about a patient whom he knew. Suddenly, as it seemed to the watchers, he became unconscious, and before the Sub-warden, hastily summoned, could reach the house, he had entered into the joy of his Lord.

Only loving hands touched him. Sisters put on him his priestly vestments, and his grandsons, aided by the kind doctor, placed him in his last bed. On the eve of All Saints he was laid beside his wife in Clewer Churchyard in the presence of a great gathering of friends and fellow-workers in those labours for the Church of God to which all his life had been given.

The writer of these pages has tried to give a picture, true, though faintly drawn, of the holy life which has now entered on a new and higher stage. Of the loss to those

left behind she cannot speak. Life by God's goodness so prolonged, seems, to those who have lived in its light, and under its guidance, from their earliest remembrance, as needful as air and sunshine. But he has himself taught us how to think of the faithful departed.

"It is good for us at all times to hold communion with the dead. Their peaceful rest reflects on our anxious changeful state something of their own deep calm; their holiness raises us to higher efforts; their assured possession of eternal life quickens our hopes. We cannot picture to our imaginations their advance in light and glory, but their faces seem to come out, as we recall their memories, through and behind the shadows, to remind us how they have won the glory through their faith and love in Christ. They seem to beckon us with unseen hands, and their still voices seem to speak to us of the bliss that awaits those who have laboured in the Lord. There are among those whose memories we cherish, some whose praise is in all Churches. There are many to whose words we have loved to listen, many by whose sides we have rejoiced to pray . . . it is a strength, a support, and a consolation, to feel that we are one with that great multitude gathered within the veil, and that we trust, if it please God to maintain us true to the end, to join with them in the glorious Alleluias of the great Day of the victory of Christ, when God shall 'count up His jewels' and shall 'render to every man according as his work shall be.'" [1]

[1] "Commemoration of the faithful departed." A sermon at the Requiem for departed members of E.C.U., November 28th, 1885.

BRONZE IN CLEWER CHURCH [*W. Bainbridge Reynolds. Inv. et fecit.*

CHAPTER VIII

Penitentiary Work

The work of the House of Mercy began on the 19th of June, 1849, "under circumstances which seemed, humanly speaking, to be the merest chance." Mr. Carter gave an account of these first beginnings in a pamphlet published in 1861 under the title "First ten years of the House of Mercy," from which the following details are mainly drawn, supplemented by some private notes which he left for the information of his family.

Two Spanish ladies, daughters of a refugee Carlist officer, married, one Mr. Tennant, English chaplain in Florence, the other, Mr. Francis Edgeworth of Edgeworth Town. Mrs. Edgeworth owned a house in Clewer Village, and when Mrs. Tennant became a widow this house was lent to her as a temporary home. She devoted all her time and thoughts to works of charity, and to endeavours to raise the tone of those with whom she came in contact, and her remarkable ability and fervent temperament, aided by a fine countenance and attractive manner, soon made her a power in the village.

The late Archdeacon Furse (then known as the Rev.

Wellington Johnson) was at that time a volunteer worker in the miserable district of Clewer in which St. Stephen's Mission was afterwards founded. An unhappy girl, touched by his ministrations, begged to be sent to a Penitentiary ; and he asked Mrs. Tennant to suggest some place where she might be received for a few days till the necessary arrangements could be made. Without a moment's hesitation, Mrs. Tennant answered, " Send her to me," and with the willing co-operation of her Italian servant, she received the poor girl into her own home and offered to take as many more as could be brought. " The girl told us of another, a companion living in the same wretched house which she had just left, who, she was sure, would also gladly come away. With her assistance this second girl was rescued that same evening. It was an instance of what we have since not unfrequently found, that penitents become anxious for old companions, whom they long to have rescued with themselves. The day following, four others made known their wish to come, and were received. As the tidings of what was being done spread, others begged for admittance. Two came from the town and rang at the gate ; another came in from a neighbouring village ; some were sent by friends from a distance. Within three months no less than eighteen were admitted.

" Our first intention was only to house these women for a while, till they could be transferred to a London Penitentiary. But as the numbers increased and they

became fondly attached to their benefactress, and she urgently desired to devote herself to their care, the idea arose of forming an institution to be carried on in the same spirit in which the work had been commenced, by women devoting themselves for the love of God, as Mrs. Tennant had done.

"It was an anxious question. We were entirely inexperienced in Penitentiary work. No precedent in the Church of England was known to us of a Penitentiary of the kind proposed. Strong popular prejudices would certainly have to be met. The prospect of finding persons able and ready to devote themselves was wholly uncertain, and without such fellow-helpers the design was impracticable. In the present day, when the hearts of so many have been stirred to such works, it is not easy to realise the doubts which then suggested themselves as to the probability of such a spirit arising. Moreover, the mere cost of founding and maintaining such an institution could not but be very great, and we had no fund to which we could look to meet our expenses from day to day. On the other hand, there were many encouragements. A powerful feeling had gradually spread that the old-fashioned mode of dealing with penitents, viz. by paid matrons, aided by visiting ladies, and governed by committees, was inefficient. It was felt that their restoration was a harder work than had been supposed, and needed greater powers of influence; specially that penitents required minds of a higher order to act

constantly upon them, and that instead of being a paid service, it should be carried on as a religious work for Christ's sake." [1]

"The superiority of the Sister of Mercy over the matron, rests not merely on the higher rank to which she may belong, or the more refined education she may have received. She occupies in relation to the object of her care a totally different position, and brings to bear upon her work principles essentially distinct. Her very presence, hour after hour, bespeaks what yet may never be expressed in words, 'I come to you not for my own sake, but yours.' . . . Her very position implies a personal devotedness, which is the truest note of Christ's love. It visibly exemplifies the principles of the gospel. Acts tell more than words. . . . It will unseal fountains of feeling, springing up unto eternal life, which might have remained closed against every other touch for ever." [2]

These feelings had been aroused mainly by some admirable articles written by the Rev. John Armstrong, afterwards Bishop of Grahamstown. Of the commencement of Mr. Armstrong's interest in the cause, we have no record, but in the spring of 1848 he told his friend, Mr. Ford, of Gray's Inn, "that his mind had been at work for some years on the subject; that it specially enlisted

[1] "First ten years of the House of Mercy, Clewer," by the Rev. T. T. Carter, pp. 6–8.

[2] "Objections to Sisterhoods Considered," by Rev. T. T. Carter. 1853.

his sympathies, that he was convinced no real good could be effected except through the instrumentality of self-devoted and unpaid ladies, working upon sound Church principles; and that less attention should be paid to work, and more to gaining a religious influence over the mind of the penitent, than prevailed in existing institutions." [1] In September of the same year he strove to arouse public attention to the terrible need in a paper which Mr. Lockhart was induced to admit in the *Quarterly*, and this was followed up by articles in the *Christian Remembrancer* and *English Review*. Early in 1849 he put forth an "Appeal for a Church Penitentiary" which awakened strong and general interest.

"I believed," he wrote, "that there was a strong consciousness of neglected duty upon this point among a large class of Churchmen; and as I think I see a sense of this neglect, a child's hand may set such a cause afloat, which, under other circumstances, an army of giants could not move. He was himself destined to be the 'child's hand' to whom power was to be given to call out into earnest and combined action these latent energies of the spiritual life of the Church of England." [2]

Thus, when the House of Mercy began, the ground was already prepared. In October a private meeting was convened at the house of the Headmaster of Eton, Dr. Hawtrey. The Provost of Eton, the Dean of Windsor,

[1] "Life of Bishop Armstrong," by Rev. T. T. Carter.
[2] "Life of Bishop Armstrong."

and many others of note in the neighbourhood were unanimously in favour of the attempt, and Bishop Wilberforce gave his warmest approval.

Meanwhile the difficulty of the work made itself felt more and more. "It is a common idea that women who are admitted within the walls of a penitentiary are penitents, as they are called. Those who have any experience of the work know that this is a fallacy. They are often removed thither by the strong influence of relatives, or of the clergy of the parish. Many of them have not tasted the misery of sin. Even those who are weary of an evil life have often little penitence when they come and ring at the gate and ask for admission. Penitence has to be formed after they are admitted, in a very great number of cases."

"It is scarcely possible to conceive the intense toil, mental and bodily, which was undergone by Mrs. Tennant during this period, in reducing to order and combining together, so many inmates wholly undisciplined, and so various in character and temper, when every rule had to be learnt and tested by experience. Nothing had been prepared, nothing planned. The work of a settled and organised community had to be done, and that at a sudden call, almost by a single individual."

The house in which the work begun had been only lent for a time, and after a short sojourn in an hired dwelling which proved unsuitable, an estate of about fifteen acres, with an old house and garden, was secured,

though money was at first wanting to complete the purchase. The house was far from weatherproof (umbrellas were occasionally needed on the stairs), but there was abundant space. A large harness room was fitted up as a temporary chapel, and regular services were begun for the inmates, who had at first attended the parish Church.

"We had been greatly prospered. The hearts of many were drawn to the work. Though at first dependent upon chance gifts from day to day, obliged to borrow or hire even necessary articles of furniture, we had now regular subscribers, and the funds were growing for building a suitable house." Mr. Gladstone had been collecting a fund for the first institution of the kind, and Mr. Woodyer, so well known as an architect, had also been stirred by Mr. Armstrong's appeals and had promised to give his work gratuitously for the first building on the new system.[1]

The material side of the work was so far provided. It remained to find the workers. The Rev. the Hon. C. A. Harris (afterwards Bishop of Gibraltar) volunteered to act as chaplain, and gave his work freely for four years. Several ladies offered themselves, but some

[1] The Wantage House of Mercy was opened a few months later. This work as well as the House at Clewer, arose independently of the scheme put forth by Mr. Armstrong, "remarkable instances of that concurrent quickening of many hearts, without mutual communication, which is one special mark of Divine influence." "Life of Bishop Armstrong."

proved unsuitable, others could give only temporary help; and Mrs. Tennant's health was breaking down. When she could no longer bear the burden, an elderly lady, Miss Cozens, came to the rescue, but in about a year and a half her strength also failed. "This is not the only instance of what deserves to be noted, how the foundations of the House of Mercy have been laid in broken health and bodily infirmities."

In this crisis, there came to Clewer, independently and apparently without previous acquaintance with each other, three ladies, the very persons who seemed most fitted to undertake such a work. "Mrs. Monsell with her largeness of heart and mind, keen commonsense, and sympathetic nature; Ellen Nixon with her knowledge of the religious life, her talent for practical details and orderly arrangement, and her unwearied perseverance; Elizabeth Moreton with her tenderness of love and spiritual insight, and gift of teaching and training; the three in perfect harmony, and filling up different compartments, so that nothing seemed lacking . . . the circumstances seemed all to combine at the right moment, in the hour of need." [1]

Mother Harriet and Mother Ellen rest in God. Sister Elizabeth still survives, beloved and venerated, to give to her community from the hoards of her rich experience.

A life of discipline and ordered devotion was at once begun. "It was part of Mr. Carter's idea in creating a

[1] MS. notes.

Sisterhood whose primary work should be penitentiary, to counterbalance the power of evil by a collection of pure, devout, dedicated souls, from whom would emanate a victorious power for good."

Before 1852 three Houses of Mercy, Clewer, Wantage, and Bussage, were working on the new lines, and a further advance was made by the foundation of the "Church Penitentiary Association" which forms a centre of communication and bond of union between the various houses and friends of the cause scattered throughout England.

Before long the dilapidated house at Clewer was replaced by the beautiful building designed by Mr. Woodyer, and the band of Sisters numbered twelve or fourteen. To them Mr. Carter committed the teaching and training of the penitents. So strong was he on this point that the clergy had little communication with them except in confession; which he regarded in such cases as almost a necessity, though he would not make it an absolute rule, lest this might "tend to produce a formal and forced use of what specially required the full surrender of the renewed will, in order to be a living and acceptable service."

They were usually in training for a year before they were prepared for Communion. It was to the Sisters' influence that he looked as a transforming power.

"There are instances in every Penitentiary of the truth of St. Paul's words, 'Where sin abounded grace did much more abound.' Where souls have not only the

grace of repentance, but drawings to a higher and holier life—wonderful formations of virtue, which derive some of their strength from the memories of past and forgiven sin. Those who seem capable by God's grace of rising to a dedicated life, have at Clewer the opportunity of making the attempt. There is an endowment for a certain number of Magdalens, who enter upon a course of training for a higher life than only that of the penitent. And these when faithful are of the greatest service in a large penitentiary, by good advice and high example, bringing by their self-dedication and separateness from the world, hope and encouragement to those who shared their sins, but have not yet quite overcome and risen out of the past . . . any soul, however degraded in the past, may, if persevering, still recover some genius for holiness, and rise to the demands of a dedicated life, a dedication in a different form from that of a Sister of Mercy, yet having a beauty of its own, as a rose differs from a lily."

Those who are thus dedicated make a solemn promise "to pass a life separated from the world, in penitence, obedience, and quietness," to accept the penitential rule and faithfully serve God "after the example of St. Mary Magdalen, the chief of penitents, by whose name I am called."

Prayer at the dismissal of a penitent when her time of training is completed.

"O Almighty God, who orderest all our ways, we

beseech Thee to watch over this Thy child with Thy special and increasing love. Show her the way wherein she ought to go, and keep her steadfast therein even to the end. Uphold her, Blessed Lord, with Thy mighty arm in all her temptations and weakness, lest she sink in the deep waters. Give her grace to bear her cross, and remove from her all evil thoughts and desires. May she carry in her heart the image of Jesus crucified. Teach her to love Thee, O God; to be thankful and contented in all Thy appointments for her; to endure all things meekly; and may she be preserved pure and blameless in body, soul, and spirit, and, all her sins being blotted out in the Blood of the Everlasting Covenant, may she be saved for ever in the merits and mediation of Jesus Christ our Lord. Amen."

"The progress of the soul out of the depths of sin and darkness must ever be gradual, and often uncertain; though a work of rejoicing we rejoice always with trembling. Even of those who are now doing well in the world, it would be rash to speak with confidence, though as years pass and they are still found steadfast, a calmer and more settled hope grows. We have had, however, cases of great encouragement on which death has set its seal."

Mr. Carter wrote these words in 1861. In 1895, after nearly fifty years spent in the work, he thus testified to its value in a paper read before the Church Penitentiary Association. "I am thankful for the opportunity of

expressing my entire belief in the truth of the system which is being pursued by the Association, and my earnest desire for its continued success. Great principles have been tested, and they have been shown to stand the test. . . . It is impossible to see, day after day, for many years, purest and most devoted women giving their whole lives and interest to the care and the teaching of the fallen ones of their sex, without being assured that God has given to them the grace of a true vocation for their blessed work of divine compassion . . . and even among the fallen themselves we have now been given to see true vocations to a penitential self-dedication, to be passed under constant rule, in seclusion, and themselves given for life to good works and prayer. . . . These exercise a continual influence for good in helping to train the new-comers." The paper closes on a note of warning. "I would finally desire to mention two features of the present time which cannot but fill us with anxiety, and which may well quicken our energies in the restorative measures we are leagued to carry out.

"One is the manifest decline of home authority among our people. The less home restraint for the young, the greater freedom and claim of independence, which evidently mark the present age, cannot but immensely increase the amount and force of temptation. And, secondly, I would mention the tendency in the lighter literature of the present day to attribute evil to outward circumstances rather than inward tendencies; this is

sadly evident. It is being taught that it is not sin, so much as unfortunate circumstances, to which evil is to be ascribed, and that for recovery, not so much Divine grace and conversion of soul is needed, but only a happier environment.

"I need not say what increased need of putting forth our principles in every possible form, such dangerous views render imperatively necessary."

CHAPTER IX

Foundation of the Community of St. John Baptist

In the MSS. notes which Mr. Carter left for his children, and of which much use has been made in this volume, he writes that he "had long dreamed of having a share in some way in the restoration of Religious Communities, an idea, I fancy, first started in my mind from some remarks of Southey in his 'Book of the Church,' in which he expressed his hope of their revival. . . . A new order of life opened to me, new ideas, new problems to be solved; new standards of spiritual life grew up before my eyes, and had to be dealt with; consequently new studies and new responsibilities. I would never disparage domestic life by the unavoidable comparison; I had seen and known so many beautiful examples of domestic life. But the Religious life was a new revelation. The two forms of life have always seemed to be only different manifestations of grace. From the commencement of the House of Mercy, my life and work became divided, and it was most difficult to reconcile the two. I am afraid the parish suffered, at first at all events; but I trusted the result would be for its benefit, and

so, I hope and believe, it has proved eventually to be."

"The Founder of the Community had before him a vision of a life of holiness, apart from the distractions of the world and the ordinary conditions of human existence; a life caring 'for the things of the Lord,' 'holy both in body and spirit.' Thus, in the forefront of the Constitutions of the Community of St. John Baptist, stands the Warden's conception of what a Sister's life should be.

"The Community of St. John Baptist is instituted for the promotion of the honour and worship due to Almighty God, for the cultivation of the counsels and graces which He has taught as the way of perfection, and for active service both in spiritual and corporal works of mercy. The Sisters voluntarily offer themselves to Almighty God, that through the sacramental power of a life thus dedicated to Him in poverty, chastity, and obedience, they may in lowliness, detachment, and hiddenness of heart, cherish Christ in themselves and reveal Him to others, after the example of St. John Baptist, that He in them may increase, while they decrease, ever seeking to bear witness to the true Light, even 'the Lamb of God that taketh away the sins of the world.'"

The infant Community had to meet much opposition. Sisterhoods were denounced as a needless severing of family ties—as an interference with the just claims of

society—as romantic and fanciful—as inconsistent with the principles of the Reformation. Mr. Carter dealt with these objections in a pamphlet published in 1853. "To attempt," he says, "to tone down an institution so as to suit all parties, and escape all objections, is as unreal as ineffectual, and can scarcely fail of being, in some respect or other, dishonest. To seek to please everybody is fatal to earnestness. To have every one speak well of us, is to suffer woe," and he points out that "so far from conflicting with domestic life, I should hope and believe, that these two states of life, if alike religiously pursued, would act and react beneficially the one on the other, cherishing and developing each its own peculiar graces, and stimulating one another to higher desires, and, it may be, tending to counteract one another's special dangers, as each strives to fulfil its own designs and peculiar duties." [1]

The Sisterhood had to justify its existence by its works; it had also to discover, by experience, the lines on which it should develop. "The question of Vows was a most anxious one. They have, almost from the very commencement of Religious Communities, been identified with them. They may be periodical or life-long, renewable or permanent. In either case the principle is much the same as to their obligation while they last. Our Community was commenced without Vows, but under the idea of the life itself implying a

[1] "Objections to Sisterhoods considered."

permanent dedication. Bishop Wilberforce was strong against vows. His ground was that he could not dispense them, and when our Rule was formed he insisted on its being inserted in the forefront that the Community was formed 'without vows.'"

A letter written in 1863 to The Rev. J. E. Hall, who for more than fifty years was a member of the Council of the House of Mercy, shows the practice of that date.

"January, 1863.

"My dear Hall,

"I will write without reserve on this, as I could on any subject to you, and you are quite free to make any use you like of my reply to this question. The rule which says no vow or engagement is to be understood by the service which confirms a Sister, but only an obligation of obedience while in the Sisterhood, is read out to the Sisters once a week, and the service itself is also clear on the same point. . . .

"It has always been the feeling of the Sisters that their purpose and conviction is a lifelong dedication of themselves. I never knew any one within the last ten or twelve years apply to be admitted who did not view what she believed to be her calling of God in this light. We have no need to teach it, if we desired to do so. They assume it as a preliminary; that if thought worthy to be a Sister at all, it must be for life. They have taught it

me, not I them. The idea of going back and returning to the world, marrying, etc., is thought an impossibility by every one of them.

"No case has arisen of such thinking otherwise. If it should arise, I feel that the mind of the Sisters is such that they would not vote for one who was thus, as they would think, half-hearted. The idea of being a Sister for a time, and then going away to be as though she had never been a Sister, is foreign to the animus of the whole body, and to the view of a sisterly mind, as it is understood.

"But then, observe this. It is equally strongly felt by the Sisters, and is taught by the Superior and myself, that if any real call of distress should arise in the Sisters' home, a real gap which none but herself can fill, and the matter becomes a real call of duty, that then the Sister is bound to leave the Community and go home. She would, however, still regard herself as a Sister, and be doing a Sister's work, and leading a Sister's life in her home as before in the Sisterhood. She would not only be free to go, but would be felt right in going under such circumstances. Observe the true view of their dedication of themselves to a devoted life, as God may call them: *in the Sisterhood*, if no more constraining call arise; to return and serve God *at home*, if such a call should come. The question of going under such circumstances, is left to the Sister's own conscience. So far from anything being done or said to fetter or overrule her conscience on

such a point, we should all, as I say, encourage her to follow it. If this answer does not satisfy your question, will you let me hear again?

"You may have heard of what I urged at the Oxford Congress about the permanence of a Sister's dedication. I meant what I have here said. I was charged with wishing for vows. I do not so wish or think it practicable, and doubt of its expedience if practicable, vows *i.e.* as binding to a community and made the security of permanency, but I meant simply that the *animus* of a Sister, as I understand St. Paul to say, is for good and all.

"Your ever affectionate

"T. T. C."

As time went on, Mr. Carter saw cause to change his views. "Sisters came who desired to take vows, in the consciousness that they are a support to one's life and a true expression of a religious vocation. As soon as these cases occurred, I told the Bishop. . . . He left me free to do as I thought well. But to the end of his connection with the Community, as its visitor, he would never allow any the slightest change in the provisions of the Rule. . . . Bishop Mackarness was a man of a very different mind . . . less prejudiced and more open to reasonable considerations, and bolder where he saw his way clearly. He was very particular with me as to the age when vows were taken, but he recognised the claim; and when

some circumstances arose which brought the matter before him in its personal bearings, he let us alter the rule as it now stands." [1]

In his address to the Reading Church Congress in 1883, Mr. Carter expressed his matured opinion on this point.

"What is a vow?" he asks. "Is it not the expression of an inward resolve? Is it not the declaration of what the soul believes to be God's will for its particular case? It is on this ground that Sisters desire to take vows. They feel it to be the expression of a simple truth, and it protects them before the world. It is a strength to a Sister, just as in all cases the outward acknowledgment of an inward purpose is naturally desired, and is felt to be the pledge of its truth. And if there be proper care and sufficient testing, and a sufficient age, can it be said that such vows are unlawful? . . . But it is urged, and rightly urged, may there not possibly be error in the original choice? and also may there not be change of circumstances, such as overstrain of mind under the pressure of the life on particular temperaments? One cannot deny these possibilities. And if so, what then? In such cases there is need of the dispensing power, and there has always been in religious communities the exercise of a dispensing power."

Another point which called for settlement was the question of poverty. In the Clewer Community, religious

[1] MS. notes.

poverty is understood to mean the entire surrender of all that may be possessed, so that a Sister should have no longer any property whatever at her own disposal, for purposes of personal use or enjoyment. She may be possessed of capital, but the annual proceeds must be given either to the Community Fund or to objects external to the Community, according to the agreement made with the Warden and Superior at the time of her Profession. It is recommended to novices on the eve of Profession that they should make their wills under the legal advice, not of the Community, but of their family lawyer, and they are free to dispose of their property as they like. They are in no case bound to leave money to the Community, though of course they are free to do so. They do what they like with their means, and are often reminded by their spiritual adviser of the claims of their family, especially where there might be need.

The claims of family life also formed matter for anxious consideration, and presented greater difficulties fifty years ago than might now be imagined, since the idea of a girl leaving home except for marriage, or under urgent pressure of poverty, was scarcely entertained.

The earliest Sisters were women past their first youth, and in independent circumstances, but soon, as the life became more known, young people, still under their parents' roof, eagerly desired to share it, and their wishes frequently met with strong opposition. The following

letter, to a young lady impatient at the delay of her hopes, will show the line which Mr. Carter took in such cases.

"Clewer Rectory, May 28th, 1856.

"My dear ——

"I have been sorry to have delayed so long writing to you about yourself. I have been concerned to see how much you have been under the influence of wrong feelings. Your position is a very trying one, and I had hoped that what had passed before your return home would have had a different effect. It may be brought to pass what you long for, in ways you cannot now see. While you treasure the longing which God has given you, you must wait His time; as He who stirred your soul to seek is the same Who alone can open the way. You want, I think, this trust, very greatly, and you must earnestly seek it. The evident feeling that you are afraid to resign yourself to circumstances and appear at peace lest it should lessen your hopes of leaving home, is a false feeling; it can make no difference, for it must come from God to turn the heart of your father, and to open the way. It is sin; and therefore, whatever the consequence, must not be allowed.

"I think you must dismiss from your mind the thought that you can be a Sister as yet. Feel only the hope for the present that you will be allowed to come here again for a visit, and ask it when you think it will be

convenient, limiting your hope to that for the present. And do not think of more, or desire to talk about Clewer to your father. Keep that within your own bosom, and offer it to God. You can speak freely to others of your own kin, and he would hear of it from them."

The following, to a lady about to become a Postulant, shows the same tender feeling for the claims of home.

"Clewer Rectory, July 31, 1858.

"MY DEAREST ——

"It is good, and I am thankful that you should feel the solemn nature of the coming separation and anticipate the tartness of it. There is no doubt that you will have to meet a searching trial. It would be far worse if you had not; if you could take such a step without feeling it deeply. To face it in something of its reality now will lighten the after trial. It will help you for the future to sit down now and count the cost. This does not make it less God's will for you, or less blessed, only natural ties, bound as yours are, cannot be loosened to loving hearts, without sorely feeling the wrench; and to look to it in all its solemnity for yourself and for the others, is a duty, and makes the step at once more religious, and more easily borne in its consequences.

"It is well to view the point of action irrespectively of the feelings, however keenly they may be felt. The question of acting is not to be one of feeling, either way,

but how the way of high service opens to one and how it will appear in a day when the full light will shine; in His countenance we shall read the motives which have swayed one."

A form of Self-oblation.

"I do here, in the Presence of God, accept the call which has this day been called upon my soul in all its fulness—to live in the new bonds of spiritual union with my Lord, my Life, my Joy, seeing Him in and above all, separate from the world, to live and serve those who are dearest to me in the flesh, only as one dedicated and set apart to a higher love and service. To this, praying for grace to overcome all my natural weakness, I give myself with all my heart, desiring through the love of my Lord, that this may be a whole and undivided offering of myself, and beseeching Him to sustain me in this mind in all purity and simplicity and in conformity with His blessed will; even as my Lord, the King and Lord of Saints and Virgins, has given me an example in His perfect life, through His merits and mediations. Amen."

The Sisters are always professed by the Bishop, and the Chapel services are subject to his regulation—the subjoined letter shows Mr. Carter's views on this important matter.

"My dear ——

"I strongly feel that Sisterhoods should be

kept in harmony with Church order. They will occasionally have their own special days of observances, and these ought, I think, to have a bishop's sanction; and further, they ought not to interfere with Church services, at least, so far as Sundays and Holy days for which a special service is provided, are concerned. If an octave of any special observance is appointed with bishop's sanction, it ought not to override the Sunday or Holy day service, unless it might be that two celebrations could be had, one for the special observance after the Church office has been said.

"The Chapels of Religious Communities are private so far that there can be no interference from without—such as legally consecrated buildings are subject to; but they are not therefore independent of Church order, and the priests ministering in them are bound to guard the Church order.

"Such is my conviction on this critical point."

"Vocation to the Religious Life," Mr. Carter wrote in 1869, "implies—a suitableness of disposition for a life founded on Rule and obedience—a full choice, clear determination to give itself to such a course as a life. 'She careth for the things that belong to the Lord, how she may please the Lord.' A personal love to Jesus, as the Lord, the Guide, the object of the soul's life.

"Outward circumstances show whether the soul is

free to go forth, no other claim of superior duty constraining.

"Vows give support, and strength, and definiteness to the purpose, and are the personal sealing of the covenant between God and the soul.

"Such a life has three stages: a Postulancy—intended to test the reality of the choice—the Noviciate—an engagement to the Lord, a time of learning how to be His only . . . —the Profession sealed—the pledged life of self-devotion; as the Noviciate is the engagement, the consecrated state is the marriage;—the responsibilities as well as the blessings of such a state are then experienced fully." [1]

In his "Spiritual Instructions on the Religious Life," published in 1879, he further set forth the principles on which he desired to mould the Community which he had founded. "What," he asks, "would have been the fate of the Gospel, how could the power of redeeming love have been extended throughout the world, and brought to bear on the darker places of the earth, if there had been no Apostolic life; had none been found to share with the Apostles their entire undivided surrender of themselves? If only a more perfect form of domestic and social life had been developed out of the example of Jesus, the full claims of His 'Father's business' could not have been accomplished. His love would have been

[1] "Retreats with notes of addresses," p. 165.

'straitened' through lack of earthly instruments to extend and perpetuate it.

"It was necessary also for the complete manifestation of the life of the Incarnation, that there should be a continual reproduction of the different states in which our Lord revealed Himself. . . . As the Home life in which His earlier years were passed with His Blessed mother was to live on as the pattern for Christian households . . . as His Priest life was to be perpetuated by an order bearing the seal of a like commission endued with the same powers of grace; so there was equally to be a ceaseless exhibition of His devoted life, to be fulfilled under the impulses of purely spiritual aspirations, to be in spirit at least, even as He was during His ministry, a wayfarer and a pilgrim . . . consecrating all the powers of humanity to the glory of the Father, even as He 'went about doing good.'"[1]

On such a life as is here portrayed, God's blessing seemed manifestly to rest. Throughout the country, hearts were drawn thus to offer themselves, so that in 1875, Mr. Carter could speak of work carried on in eighteen Communities.

The Clewer Sisterhood grew—slowly at first—then, as confidence became established, more rapidly, and its work grew also. By 1858, the main buildings of the House of Mercy were completed, and the Chapel was

[1] "The Religious Life," p. 4, ed. 1898.

dedicated by Bishop Wilberforce on the 1st of July in that year.

In the same year, a house was built near by for orphan girls; hospital work and education for girls of higher class followed, as the Sisterhood increased in numbers and its members brought varied gifts, fitting them to undertake these different works.[1]

Women living in the world, but pledged as Associates to help the Sisters by their prayers, their work, and their alms, were attached to the Community from an early date, the first twenty-four being admitted in 1855. In these Associates, Mr. Carter ever took a special interest, arranging for their yearly Retreats and seeking in all ways to aid their spiritual life, and many remember his bright welcome when they gathered about him at the Commemoration Festival. Later, both Priests and Laymen were received as fellow-helpers in the same way.

The Sisters have now more than thirty-eight houses in this country, and their work has spread beyond the bounds of England.

Ladies came from America to seek training in the House of Mercy, and went back to found a branch of the Community in New York. They have schools, mission work, a large penitentiary, etc., and have now begun educational and penitentiary work on the Pacific coast, at the request of the Bishop of Oregon.

[1] Some account of the foundations of these works is given in Mr. Carter's "Memoir of Harriet Monsell," Chap. IX.

PART OF HOUSE OF MERCY, WITH WEST END OF CHAPEL.

In 1881, the Sisters were invited to undertake nursing in one of the Calcutta Hospitals, and there also their work has grown and developed. In the following year, the Bishop of Calcutta asked them to take charge of the Pratt Memorial School for European and Eurasian girls, and to this was soon added the care of the European orphanage, chiefly, but not entirely, intended for the orphan children of soldiers. They have also the care of a large school at Darjeeling for English girls of higher class. Of the importance of these schools it is impossible to speak too strongly. The education of the Eurasians especially, all with white blood, all at least by profession Christians, generally too poor to provide education for themselves, must remain a call of the most pressing kind.

It was not until 1891 that the long-desired opportunity for work among the Bengali people was given to the Community. In that year, Miss Angelina Hoare made over to their care a boarding school for native Christian girls, and the network of day schools which she had established for the children of the poor labourers in the ricefields which cover the swamps about the mouths of the Hooghly. There are thirty-four of these village schools, with nearly 1400 children on the rolls, and from these the most promising scholars are chosen to receive a higher training in the Mission House in Calcutta.

More recently, a Collegiate school, in connection with the Calcutta University, has been opened for the daughters of Indian gentlemen. The sixty or seventy boarders are

Christian girls, but among the day scholars are Hindus, Brahmees, and Mohammedans.

"No words of appreciation can be too strong for the value of the religious and philanthropic work which the Sisters are doing in Bengal. Their care for the sick and dying in the hospitals at Calcutta and Darjeeling is a daily lesson in Christianity. By their self-devotion they have almost solved, in the girls' schools under their care, the financial problem of Eurasian education. Nor have any lady missionaries in India produced a deeper impression upon the native mind. For to the people in the East the life of men and women in religious community makes a natural appeal, and as such life expands in India it will be more and more a witness to the Christian prescience of men like Canon Carter." [1]

The value of Sisterhood work is now fully acknowledged. It "is independent of individuals. As the tide of the sea ever advances on, though the waves rise and fall, so it is with community work. Vacant places are filled up as vacancies occur. The work continues, though the individual workers fail, or prove unfitted to their charge. . . . Sisterhood work, moreover, ensures a constant growth of experience. . . . Sisters are ever accumulating practical knowledge, to be the possession of the Community. . . . Nor can there be a question but that there are works to be done in the kingdom of our Lord which

[1] Letter of Bishop Welldon to the *Times*, October 31st, 1901.

can be effectually done only by those who are wholly set apart. . . .

"But I would guard against the supposition that the work of Sisterhoods can be independent of their life. There are not a few persons who admire and wish for the work of Sisters, who yet love not, or dread, their life. But to expect to get the work of Sisters without the nourishment of their spiritual life is to expect the bricks without the straw, or to look for the kindling of the Virgin lamp without a constant supply of oil." [1]

[1] *Women's Work in the Service of the Church.* A paper read by the Rev. T. T. Carter at the Wolverhampton Church Congress, 1875.

CHAPTER X

Spiritual Letters

On the Thought of Self

"My dear ——

"I am sorry to have been so long in replying to your question. I need hardly say that what you describe clings to one's being beyond all else. It is the sense of one's self coming into everything. What we look to hereafter, when one is in God for ever, self will be lost and the mere sense of what is true, holy, and good, felt, all being ascribed to God, as the cause and end of all. Now we turn to self-praise what ought all to be for the praise of God. What we should seek for is to do the right, to do our best, and not to let the thought run on the idea 'that *I* did it.'

"The following means in the way of self-discipline help to this:

"(1) To keep before the mind the truth, that it is not myself, but God in myself and through myself that does the good and exercises the powers: that one is purely the creature, and how miserable a thing it is to take to

one's self what He is pleased to give and work in one's self; it is like a servant acting for his master, and taking to himself the credit of his master's act. If one really saw the truth, it is a very sad vanity. You would see this in the case of a pretty person, magnifying herself for a pretty face. Is it not the same if the gift is of the mind and intellect?

"(2) To keep before me the thought of others who are greater, and who with the greatest gifts have been most modest, most self forgetting, greater in this abstinence from any self-praise. How the greatest men have been the most humble, because they have seen something greater than themselves.

"(3) To recognize other people's greatness in one's own way or in other ways—greatness and goodness in any, and to give all credit, all honour, simply, if only to rejoice in other's gifts. True sympathy is 'rejoice with those that do rejoice, and weep with those that weep.'

"(4) To accept gladly any disregard of one's self, any disrespect, any words of praise for others, any sense of failure, any word that questions what we have done or thought, anything in some degree humiliating; to feel it a real gain, and thank God for it. I hope these few thoughts may help you. I know the difficulty, but it can be overcome. With all best wishes,

"Very sincerely yours,

"T. T. C."

To a lady, devoted in heart to the Religious Life, but withheld by family claims.

"Clewer Rectory, September, 1856.

"My dear ——

"I can hardly say what seems best as to your parents coming to Clewer. In general, I think people who come here have their prejudices softened, if not removed. Generally also, what is unseen is more terrible than what is seen, and I should have felt that it would not have increased even if it did not tend to remove their prepossessions. But I would advise you to *follow* what seems the natural guidance of Providence in the matter, not *force* it, but rather incline to their coming, if it fall in with their wishes and plans at all. If they come, I should have much interest in speaking to them, and would say anything I could, without forcing, to draw them to it. I suppose I might imply that I knew your wishes. I think that you ought to feel that you have given yourself up to God, and wedded yourself solemnly in heart, as hearts can be bound, to the love and service of your Lord undividedly, and that the cross you have received is the token and pledge of your vows and consecration. The thought makes me jealous of whatever might be the least break in the sanctity of your devotion and separateness from earth. That has passed over you, and has been accepted by you, which has changed the current of your life, and with it should have changed the whole tenor of your thoughts, wishes, aims, impulses. What

you should try to feel is that all in the world is nothing, and that you in the midst of it are nothing, except an instrument in doing the will of God, moment by moment. I mean that you should feel that you have quitted everything in heart, and that you are then given back to it all, to do what is God's will in it, as though you were indifferent to it, except so far as God gave it you to do; that you should look at everything in this fresh light and take fresh interest in it on this new account, because it is not home and relatives and friends any more, but the place of God's vocation for you, and the sphere of your work for Him; that you are happy to stay or happy to go, as He shows His will; indifferent otherwise, having a holy indifference in doing all, yet a hearty zeal and love in this, because it is His will now. You would then be happy at home, because you would feel that it is your vocation; it would fill your heart in a new form, and you would feel that so viewing everything and acting, you are fulfilling the call which is now upon you. It is only in this feeling that you can rest; you cannot rest in mere home duties or social claims, or even in doing good of itself, for you have in you the consciousness of a call as yet unfulfilled, and this makes you restless and dissatisfied, and you will continue so unless you separate yourself in heart, and realize your consecration of yourself, then give yourself back as a new creature to former duties, now become new calls. . . . Then you would be prepared to leave, if God opened the way, or you would still be His

where you are, with an equally undivided heart. You will see by this where I think you are wrong. I think the wrong lies very deep; it is the conflict of these deep feelings, and one must yield to the other before you can be at rest. You feel you cannot give yourself unreservedly to your home, while you have the consciousness of the call and vow which is on you; and yet you feel that must as yet be your position. You must then reconcile these two conflicting feelings, and then you would be at rest. You must view home as the consecrated vocation of a consecrated life, ceasing to regard it merely as a home. I have spoken of your consecration—I mean as far as may be; that is, in will and heart, and as your own secret act before God; but, in result it might be as true to you as if outwardly sealed. God bless you.

"Ever yours,
"T. T. C."

A Rule of Life—Christmas, 1857.

"1. Each morning offer yourself to God to live for the day only.

"2. If you fail in this by indulging dreams for the future, say a portion of Psalm cxix. for each such failing before the evening.

"3. Entirely avoid arguing. This allows quietly to discuss religious truth, but requires to stop at once if it turn to anything of arguing antagonistically.

"4. Stop talking whenever it turns to bringing forward self: watch especially for this.

"5. Pray each evening for rest in God simply and undividedly, accepting every single appointment of God for you, and say with this prayer Psalm cxxxi. Write each fortnight to say what failing in this rule has occurred."

For an Invalid—on keeping Lent, 1857.

"Meditation twice a day. For 1st week, on Resignations to the Will of God. 2nd week, on Humility. 3rd week, on Love to Man for Christ's sake. 4th week, on Love to God. 5th week, on Union with Christ. Holy Week, on bearing the Cross. Take a point of the Passion once a day, and the Life of a Saint. Select the points for meditation on the preceding evening.

"Select two verses in the Psalms for each day, to say as an ejaculatory prayer at all odd times of leisure.

"Do not attempt any fasting that tries your health or annoys others.

"Practise as the special graces for Lent—Love to God, Humility, Obedience, making your hours of mental prayer bear specially on these graces. You can lie on the sofa, or kneel for meditation as you are able to bear it, only crossing your arms or stretching them out cross-wise.

"On Easter morning I mean specially to offer for you, that you may be united to your Lord in entire submission to the Divine Will. He is rising from the dead, but He

is not passed beyond the consciousness of what He endured. He sympathizes with you as you lie in His Arms. He enters into all that is in your heart. He has a human Heart that has bled, that has felt the spear piercing in. He has the same Heart now, and that Heart beats with any sufferer. You are His, and He is through pain drawing you more closely to His own Bosom, in His once suffering Heart. May you be remembered before God and His Saints, and be yourself clothed in white raiment in perfect joy. God has yet, as I should believe, willed for you to wait and bear your Cross with him a while longer that you may be more perfected. May His rich blessing flow down and rest on you, and sanctify you more and more."

On Difficulties as to Confession.

"Clewer Rectory, Wednesday in H.W., 1863.

"My dear Friend and Son in our Lord,

"I am ashamed to see how long it is since I heard from you. Much has happened since I received it which has kept me unusually occupied. About that time we lost our dearest mother. Preparation, etc., for a rather pressing Lent came on, with some other calls, besides ordinary work; so I have let slip by week after week without writing as I had intended. I felt I was leaving you as I ought not to have done, without a reply to an anxious question. . . . Should you be left without the possibility, I think you should regard it as of God

and a trial of faith, and it would be good if you were to prepare your paper for confession, and in Church before the altar offer it, and, in our Lord's love, trust that grace would be given, and a sure hope (of) forgiveness. The will God will accept when the means are withheld by His own permission. We are now reviving in our Church its true sacramental system, and we must not wonder if men are slow to accept the more, what we may call, fine and delicate and inner parts of the system. This depends so much on personal life and habit and experience that it can only be understood and appreciated under special circumstances; and in parts distant from the centre of the Catholic movement these inner parts of life will necessarily be slow of growth; and the whole matter has been so intricately mixed up with confusion, and even fears and misapprehensions, that more thought and study are required to disentangle it, in minds trained in other ways, than men can ordinarily give in the midst of pressing work, and the more honest and earnest men are often, as is natural, the slower to accept new views. So to be patient and unjudging, and to live much on God, as sustaining of Himself in the midst often of much dearth, seems to be the special trial of our times, and we must not shrink from it, and God will not fail us.

"I earnestly trust you will be sustained in your work, I am sure it will be blessed to you, and you must persevere in good heart. Your way has been very plainly marked.

"We are going on much as usual, thankful for a portion of Lent at least being quiet after the excitement and great disturbance of the wedding.

"The Church of Dedworth, which you have known of I think (Tudor's work), is within a month or two of its consecration. It is very simple, but a good Church tone about it. We had a Confirmation here yesterday. The Bishop (Wilberforce) has had a good deal of illness. He has got through his Confirmation pretty well, but I think he is weakened and sooner tired.

"Things are going on here as usual. We have formed a Confraternity in honour of the Blessed Sacrament, and for intercessory prayer in connection with it, which I think you would like to join, were you here. Image, Grieve, O'Brien belong, and all the Sisters. I think there is a growing sense of the blessedness and reverence due to the B.S. This day, for the first time—Maundy Thursday—we have had celebration at our Parish Church, and we have now, on all Holy Days and every Sunday at 8, besides the alternate days at 11. I trust the truth is spreading on this central point, and I don't think Yard's secession has caused much, or extensive, disturbance of mind, though some trial caused at All Saints for the time.

"God bless you.

"Your affectionate father,

"T. T. C."

On Trustfulness.

"December 20th, 1876.

"I would I could see you before Christmas—the only year since we met that this has failed, save when God took me away for a time; now He has taken you. But I hope to go and see you before long. You will keep on trustfully, will you not? living from day to day, enough to see the steps onward as they open—the one thought of giving glory to God as you seek to bring all things under you into more and more accordance with His purposes, and knowing the instruments cannot but be imperfect, and to be borne with by you as they are by Him, and feeling each thing gained to be a cause for thankfulness, and each thing left imperfect a cause for prayer; and believing that He can work for Himself under things which are yet very imperfect and faulty.

"May you have a bright and blessed Christmas, and all with you."

To one in Trial.

"February 16th, 1877.

"My dear ——

"I have heard of your trials; but how without trials could there be any chastening, or any drawing out of the higher principles and powers of the better life, and how give glory to God, and how gain further grace? And you have been blessed, dearest child, through these trials, I am sure, and by the grace of God have been

enabled to rise above them. I am hoping to see you in the course of Lent, and all the Sisters.

"Ever yours,

"T. T. C."

To a Sister in difficult work.

"Ventnor (1878).

"I am so glad, my dear ——, that your present home looks brighter to you. My heart has been with yours in feeling the trial, and I have shrunk from it for you. I sought to look at it all round, and there seemed no room to doubt but that it was the Will of God, and a sphere in which God had so many qualifications for glorifying Him in it, that though feeling tried about it, still I am at rest in the thought that you will be blessed in your service there; it is a very momentous one, and you will yourself advance in strength, I feel sure, and be at last able to say that it has been good to have been there. Do not scruple to be firm, and have confidence in what God shows you. You need not fear, acting lovingly and kindly; for God has surely given you this grace, and speaking the truth in love, you will persuade and win others to God, and by love rule hearts.

"Your loving

"T. T. C."

Spiritual advice.

"1869.

"My dear ——

"I am very anxious that you should secure a

higher tone. In one respect your present circumstances may be helpful. You can withdraw from the home distractions and many social calls. You can have quiet times, and S. H.'s help and example. You must endeavour to retain the greater earnestness in a few particular points. There could not be any harm in making leisure easy times, with the rest of the party, and going freely about, if you would keep a few points steadily. You need in the present life (running away irregularly and listlessly and falling in with each fresh difficulty, yielding to it) the bracing air of a few steadfast purposes, as essential to your soul's well-doing. You must be constantly making fresh starts, that is, the second chance, if you fail to persevere steadily. Hereafter you may hope to be strengthened and kept steadfast, if you can continue to renew your efforts; though you fail and relax again and again, you need not despair or doubt. Your sluggish nature is against you. But grace is powerful if we will co-operate. God will hear the cry of a steadfast desire, and will raise you to a higher spiritual state. Begin, then, again to keep a few rules. Try and regularly rise by 7.30 and get the hour before breakfast. It is tiring to walk then. Keep it for quiet reading and meditation. Keep *sext* and *nones*, though one or both may sometimes be only by commemoration. Take a special grace every Sunday, to be made an intention in prayer through the week; and once a week—Friday, it may be—say the Beatitudes, as an act of intention to aim at them as a

longing and resolve, with an act of contrition as the means to express sorrow for having fallen so short of them. Watch against dreaming, against mere vacant contemplation, and be active in any little thing that arises to help others, or make others happier, and make secret sacrifices, and so help up the high aim unobservedly.

"Write to me again, just to say how you are going on. Love to your aunt, and affectionate remembrances to father and mother.

"Your affectionate

"T. T. C."

On intercourse with Roman Catholic Friends.

"1868.

"My dear ——

"I am very anxious that you should keep the line that your parents most desire, and the blessing of God would most surely follow you in doing this. There is at present such an unfair pressure made by Roman Catholics to draw us from our true line, and it is so disturbing that I feel every one ought to be very cautious and restrained in their intercourse with them, especially if they show a desire to proselytize. I have reason to know that they do not scruple to use what we should consider an unfair and unscrupulous means in effecting this object. One cannot perhaps blame them for this. If they think we are in deadly error, it may seem a sufficient cause. Yet even on this supposition I cannot

reconcile it with our ideas of truth, and indeed there seems to be a different standard and idea of truth between us and Rome; and this, which I cannot but see, is the greatest practical matter which makes me shrink from the system. But I should have had no objection to your going to the Mass [this was in France], and using their churches in the weekday as you can, only I should be most anxious that you should keep strictly to our English services wherever you have them.

"I wish you not to receive anything from your R.C. friends of books, or prayers, or suggestions. They have but one design. This you should say when they ask you, however simple and good it may seem in itself. There is a secret purpose in all, which wholly alters the case, and I think you ought to make them feel there is a barrier between you and them as to religion, which closes the subject.

"I think you should not address the Blessed Virgin *directly*, but only express *to God* your earnest wish for the intercessions of the most Holy Mother of God and of all the Saints. You may say then, 'May the intercession of the Holy Mother of God and of all the Saints be accepted for me and help me.' The thought of such intercession may be very helpful. But make some prayers direct to the Holy Ghost. He is the indwelling Sanctifier and Strengthener.

"Irreverence in the administration of the Blessed Sacrament is indeed most painful. I think, however,

that letting it fall is to be viewed with *hope* that it is not from real irreverence. I should only offer a prayer for the priest, and for the Lord's dishonour make an act of reparation by expressing great sorrow. But it is not a sufficient reason for not receiving. I think you should go all the more humbly and earnestly to please Him who may be displeased by any other.

"God bless you. Affectionate regards to father and mother.

"Your affectionate

"T. T. C."

On the Blessed Sacrament.

"Looking very broadly at this great truth, we may note, as a very striking fact, the deep impression made on the mind of the Church by the institution of our Lord Jesus Christ in the upper chamber of the Blessed Sacrament. Notwithstanding the centuries which have passed, notwithstanding the changes which have passed over nations, notwithstanding the varieties of civilization and of thought, notwithstanding all the controversies and infidelities which have affected especially this great mystery, the impression remains deep in the minds of men everywhere, derived from what at first seems to be but a simple act, though one fraught with such intensely momentous consequences for eternity. Far beyond the effect produced by any other institution of Jesus Christ, this mysterious impression remains in a manner peculiar

to itself. True that multitudes have fallen away from the right belief of this great mystery, but still the impression of its necessity and of its momentous mysteriousness has not passed away even with the loss of belief in its true meaning—a sense of awe and fear remains, an unaccountable shrinking. They regard it as a duty, even when they dare not approach the Altar. And as death draws near, the solemn realities of the future imparting a vividness to the internal apprehensions which conscience awakens, many are led to seek to participate at last in what they acknowledge to be the eternal fruit of this Divine mystery. Moreover, the popular expression, '*the* Sacrament,' speaks of this indelible impression, such as is attached to no other institution, so great and so peculiar is the mystery connected with this Sacrament of the Eucharist, that it is spoken of as if it was the only one, as if there were no other: 'He Himself, who comes to be present through the operation of the Holy Ghost, under the veils of the outward forms of the bread and wine, Himself works the mystery, Himself perpetuates its blessedness, as He Himself offers Himself under these sacred forms; Himself sets what the outward ministration of His appointment represents to the outward eye; Himself inwardly and secretly is continually operating the same action which He first performed in that upper chamber in Jerusalem.' But it is to be viewed not so much as a miracle, but as a mystery. The distinction is clear and important. A

miracle is the interference with a natural law; a mystery is the manifestation of a hidden truth under an outward form. What the priest does in the celebration of the Blessed Sacrament is to bring about a closeness of contact which always exists in the spiritual world, with what is contrary to no natural law, but which is above all law, which is supernatural, to bring the consecrated elements and ourselves into contact with our Lord, through the carrying out of what He declared to be the outward means, thus linking our earthly state with that Eternal State in which He abides, bringing into union the external and the internal, bringing into communion earth and heaven, man and God; our fleshly form with His glorified fleshly Form, our secret spirit with His Incarnate Spirit. We effect this by the continued use of the appointed forms which are the means and pledges of that inward Spiritual Presence being brought home to us, and ourselves brought into union with it."

To a Gentleman going Abroad.

"Clewer Rectory.

"My dear Friend,

"I am unwilling to let you go so far away without writing a few lines to you. I trust it may please God to sustain all your better purposes, and preserve in you the spirit of prayer and a sound mind. There is a danger always to be guarded against in great change of scene, habits of life, and outward impressions, which

possibly you may feel abroad. I think it would be helpful and an inward stay to make the first Sunday in every month a day of special recollection, recalling all your promises, and make them, renewing them on your knees before God. I wish also you could remember to say the Lord's Prayer once, with a special intention of devoting yourself to what is right in all things. There is much help found often in such a simple habit. Perhaps you have the habit of learning verses of Psalms, and using them as ejaculations at leisure times and vacant intervals. It is a very useful habit, tending to deepen and raise the soul. I trust God may bless and sanctify you more and more. You will, I trust, not forget at times to join with your wife in prayer, specially at the Blessed Sacrament.

"Your wife told me of questionings which recent discussions had caused in your mind about confession. The evil is that so many talk on a subject on which they have had no personal experience, and merely theorize, or take what is called public opinion as a guide. It is a question, I think, on which every one can judge only by practical experience. Much is said of its tending to weaken the soul, if continued as a habit. I cannot myself see that it has this tendency, if the habit is arising from a felt need. It helps weak souls that would otherwise be weak. My own experience is that it is a means of strengthening by quieting and deepening the inner life, and freeing it from oppression and temptation, which are

the things that really weaken. There is more weakness from going on under a burden, or with perplexities or violent temptations, than there is in removing them by opening the grief of the soul, by sympathy and by renewed pardon and grace of God.

"You may have felt this truth, and you will also, I am sure, have felt how it tends to check the recurrence of temptation, and cause a restraint and deeper self-searching which is of the utmost help, and will draw the more into unearthly communion with invisible things, and altogether free the path before one's feet, and give an assurance of perseverance. I must close with affectionate and best wishes. God bless you.

"Ever yours affectionately in Christ,

"T. T. C."

A Rule of Life.

"My dear ——

"I trust your home life is peaceful, and that you are exact in the fulfilment of all duties. Any special trials should be calls for patience and loving helpfulness. I suppose you keep some midday prayer, renewing spiritual desires at such times, and can you give more time for reading some helpful book—half an hour in the day at least? And it would be well to make some special grace to be remembered about midday and about five o'clock.

"Readiness to help.

" Endurance.

" Self-sacrifice.

" Prayerfulness.

" Thankfulness.

" To make more than usual intercessory prayers.

" To keep certain times of reading devout subjects daily.

" To offer each night thankfulness for any special blessing, or regret for any failing in speech.

" Nothing unnecessarily against another; care of thought; keeping off unkindliness of any kind to any one.

" Regularity in duties; carefulness as to any light matter.

" The grace—such as patience, perseverance, readiness to help. Contentment with things that come unexpectedly, and such-like.

" God bless you,

" Yours affectionately,

" T. T. CARTER."

Suggestions for Growth in Grace.

" (i.) Thankfulness for past mercies; (ii.) Sense of joy in the love of our Lord; (iii.) Desire to please Him in all possible ways; (iv.) Endurance of minor difficulties; (v.) Self-sacrifice in little details; (vi.) Thoughtfulness in prayer and thanksgiving; (vii.) Thoughts of Divine love and care; (viii.) Recollectedness of God's presence

through the day; (ix.) Thoughtfulness and steadiness in reading; (x.) Intercession for others far and wide; (xi.) Desire for progress, upward, and onward; (xii.) Possibly a day of prayer, and offering all things to God; (xiii.) Thankfulness for having been uplifted in prayer."

To a Lady in an uncongenial Home.

"You should be thankful that you can at all serve God, live more to Him, and feel your own wants, rather than struggle against hindrances which are of God's permission, and which He bears with. See if you are chastening your will, to bear sweetly the petty difficulties and annoyances of each day. You must not waste your heart away in too much dreaming, but feel that Christ is won in the path of common life . . . more have won heaven by obedience than even by prayers. It is a special trial to think that under other circumstances and with more helps, you might be better and more spiritual —it is not so—what you are now, the same you would be with any increase of help. There is an improvement which is only seeming, resting only on circumstances, not therefore to be desired."

To the same.

"I want your whole mind during the day to be set upon the ordinary duties that are before you; on any kind act, or any attention to those around you, feeling that neither your thoughts, nor your time, nor yourself

are your own ; you are Another's. That Other, He who bought you with His own Blood. He is invisible, but He comes to you in the person of father and sister, and of His poor. You are theirs, therefore, because you are His. All struggle and unrest is owing to your own will resisting the ordinary dispensations of His providence. You must neither give way to this, nor neglect the vocation to which He *now* calls you, in contemplating one which you can only imagine."

To the same.

" Do not shrink from being more conformed to Him who was so pressed that ' He had not time so much as to eat,' and you will find that in doing this simply, the loss of even times of devotion is made up. Gain the habit of saying short prayers wherever you are, and work on to do the will of others with an undivided heart. What you are now doing is done for Him and He accepts it, and your work may become your devotion."

To the same.

" I wish you to be earnestly real, and to do the work of God in a simple spirit, and be very truthful, not allowing any motive of sympathy or affection even in dearest objects to draw you away from the strictest integrity and openness. There can be no religion without perfect truth ; the lack of it unsanctifies the holiest cause, and

the whole texture of the soul depends on the preservation of this great grace."

To the same in Illness.

"You must be content with short prayer, with brief earnest ejaculations, and long intervals of infirmity, with more of the will and less of the power. . . . There is no such aid, I believe, in pain, as a steady calm looking on His head and limbs on the Cross. The mind then set in contemplation of Him, leaves the body. I have great joy in believing that He is now chastening you to your greater joy and brightness hereafter."

To a Mother in anxiety.

"March 8th, 1894.

"Your need is great and often in my mind, and I would I could do more to help. Very mysterious is the amount of trial, and a mother's, I know, is among the greatest. It is like God's. His seeing the world's sorrow is the greatest wonder, yet how full it is of hope and encouragement, and dwelling on every thought of good in the midst of the disappointment and loss! His patient trust that what seems hopeless will yet recover itself. And so was our Lord's heart so full of suffering and of sympathy with the suffering; yet how He trusted and hoped, and worked in patient waiting, in the assurance of good at last. And this should, I think, be a lesson to us not to suffer a darker side to prevail at any time, but

to hope against hope and think of the silver lining of the cloud, and how when all seemed gone, during the Passion, life was always ready to spring up. One has often to be contented with less than one desires, but yet more, often, than one dreams of, comes. There is enough to feed hope while often things seem very dark. But it is part of our fallen state to tend to despond. You will, I trust, hope on, and dwell on all of good that can be seen."

Preparation for a First Confession.

"DEAR SIR,

"The only special suggestion I would make, is to look through some special form of examination upon the Commandments, the deadly sins, and the rule of faith, and then to take the life in periods, search in each for the leading sins of omission, and note them on paper, as a help to memory in the successive periods of life. May God bless your purpose and keep you in His Son.

"Sincerely yours,

"T. T. C."

In a time of Great Trial.

"MY DEAR ——

"I have just received your husband's letter, and look forward to meeting you on Monday in Paris. He tells me you have been expecting to hear. I believe I wrote after that special letter. It was certainly in my mind to do so. I am very sorry if there has been any mistake. I am afraid you have had a very trying time.

But I have an inward conviction that you are, through tribulation, secretly being brought to the Heart of God; through these pangs, after dreariness and a sense of spiritual desolation, the soul is thus prepared for Divine gifts; this without sacraments, God Himself working His own work. I have looked to this discipline of trial, unconsciously to yourself, being the instrument that God will thus use; and hereafter you will perhaps know more, as already you have seen how much you owe to trial and earthly loss. Your experience has led you many ways, besides the more direct sacramental mysteries. You have tasted of God and invisible things, through the faces of the mountains, their greatness and loveliness and stillness of earthly beauty; and we have seen more of God and felt more of the nearness of unseen worlds in your husband's pale face and anxious looks; and you know of the deep things of God as they come out in the conflict of feeling, in struggling with trials that come so *close* home in such searching intercourse. But all is well and leading onwards to the blessed end, and the day will at last break, and reveal all in the holiest light, and your soul's joy will break out in untold raptures, and the conscious Presence of God will bear you into His very Heart, there to be hushed in unutterable sweetness and joy. May He hasten the time and prepare you for it. His blessing rest on you ever.

"Your loving,

"T. T. C."

Love of Aged Parents.

"My dear ——

"I am very glad of your account, and earnestly trust you may be able to persevere. I feel sure you ought to take good courage and have a brighter hope. Your present state seems a stronger one than I have before known you to have reached. Go on, therefore, with the brighter assurance that you can put forth strength, and can maintain now a more steadfast discipline of inner life: You may do this and not find the loss of the Retreat, as God ordered it. I am quite ashamed of having let a pressure of things hinder my writing to you before, and now I am uncertain whether you may not have returned to England; and I regret my delay, as I fear you may have suffered from a continuance of the tried state you were in when you wrote. I do not think that I less care to be all that God enables me, only at these pressing times I find writing especially difficult. And now, my dear child, I would earnestly tell you that you must not dwell on thoughts which will revenge themselves in destroying your true peace. I am most anxious about your feelings towards your mother. I feel the trial of the present, but there is a special warning against our turning from parents in the days of their infirmities, and when from any cause they become a burden.

"It requires an effort of faith, but the remedy for present trial is to be found in thinking what they have been, what in one's own infirmity and faultiness when we

wearied them, and what we can look for from God, if when we received life, this given through them, we lose the grateful love and care which is the only possible recompense. And then there are sorrows in a parent's heart, especially in a mother's; specially there may be in yours, which to think of at all cannot but move one's soul to its depths. My dear child, you will not forget that one deep part of the mind of Christ is that which feels now as fully and warmly as ever towards her who gave Him birth; and you will dwell on this, and not think of weaknesses and faults, things which may try you, nor shrink from self-sacrifice which it may cost now, to 'requite' what you have received of her in your need. May God bless you in this case, and enable you to repair by increased thoughtfulness whatever you may have been wanting in.

"I am greatly sorry you have been tried otherwise, with the sad disturbance of mind you have known of old. That charge was a sad view to take; the mystery of God's love towards us, and the augury of life in us, is that, with such drawbacks and such hindrances, the very movement of grace, which so stirs opposition, is yet so widely spreading, and, I think, so surely now settling in among us. And it is enabling us to express what would otherwise have seemed mere theory—the blessed doctrine of the Eucharistic Presence and Sacrifice. It makes us feel more sure that God is bringing it out and awakening a wider intelligent sympathy. The more blessed this is that there is so much to teach in humility and patience,

so much that ought to breathe in us a spirit of quiet waiting for God Himself to do what He will in His own way and time. Your own personal life will not lose by the denials and far distant separation to which you are subjected, even though it be from sacraments, if you can but leave all, subdued and patient, and keep such rules as you tell me truthfully. To be thrown on yourself, then, and inner communion with God, tests you, and will indeed lead you to a deeper, truer work of grace in you, if you can still cherish hope. It will teach you to value much better what you may have had in time past and not used as well; and the past simple spiritual leaning on His Son, with less of outer aid, is for a time not against the growth of your life. Trust me, my dear child, in this. I shall like to hear again from you, and if I can see you on your coming near, I shall be glad.

"Your affectionate

"T. T. C."

On Subjective Religion.

"My dear ——

"There have always been minds which have been influenced by purely subjective realization of God. We cannot limit the Holy Spirit's work, and such persons may be quite true and possessed with the belief of God's work in them. But history has shown the extreme danger of such purely internal and subjective communion with God and heavenly things, and of the sad effects

that may arise from such a view of religion. Some may be preternaturally guarded from such effects, while many have been seen to fall into them, self-confidence and self-conceit being the very least among such effects. God knows us better than we know ourselves, and He knows that we need an objective system of sacraments for external use or He would not have ordained them. Nothing can be clearer than the ordinances of Baptism, Absolution, Holy Communion, and the necessity of membership with an organized body, and of the gifts of grace and peace being associated with such sacramental ordinances and fellowship.

"The same God who by His spirit speaks directly to the soul, gave us this system, as not only a channel of His grace, but also a witness and a guard, uniting the outward and the inward; and this undoubtedly is the Catholic order of communion between our souls and Himself, and (the source of ?) Christian life.

"Without, then, wishing to judge these good people, we may safely say that it would be presumptuous to regard their state otherwise than as an exceptional condition in the general order of God's dealing. Wesley and his brother did a good deal to promote subjective religion and personal assurance; but he was at sixty years a strong 'vert (?) to Church system and Sacraments.

"Sincerely yours,

"T. T. CARTER."

This letter is from a copy made apparently by some one who found difficulty in reading the original.

The Sin against the Holy Ghost and Communion with Faithful Departed.

"DEAR ——

"There is but one sin that can shut out any man from the mercies of God, and that is the sin against the Holy Ghost; and the sin against the Holy Ghost means an impenitent and persistent rejection of all the working of the Holy Ghost, and all the witness to the truth which He gives. Where there is sorrow for sin and fear of offending God, there cannot be the sin against the Holy Ghost, for that sorrow and that fear are the work of the Holy Ghost in the soul. The very fear and despondency you describe prove that this sin is not being committed. What you describe is a morbid and diseased state arising from a weakened state and oppression after the conscience has been awakened; this the desponding nervous apprehension that not unfrequently follows a stirring of the conscience in weakened health. The remedy is to be found in steadfast carefulness as to duty, and active usefulness, and all natural interests innocently entered into, and to believe it is unreal and unfounded distrust of God. By taking all natural means of cheerful employment, such a person would be helped.

"I believe that the faithful departed are nearer to us than we ordinarily think, and there is a communion of

heart and sympathy in ways we hardly know. They have ways of seeing and knowing in the light of God's Presence that we can now hardly conceive, and we may surely feel the intercourse, only believing that God hides from them what would pain them, and in some way reveals what would be a delight to them to know. Perhaps the angels may in some mysterious way minister between us and them. May God guide and bless you always.

"Yours, etc.,

"T. T. C."

CHAPTER XI

Letters, chiefly on Matters of Doctrine

The Eastward Position

Eastward Position—Declaration on Confession—Lambeth Declaration on Confession—Limits of Ritual—On Ecclesiastical Authority on Reparation—Reservation—Position of English Church—Anglican Orders—Retreats—Ecclesiastical Courts—Vows and the dispensing Power—Convocation—Fasting Communion—"Except three at the least"—Reunion of Christendom—Invocation of Saints—Incense—Purgatory—Spiritualism—Sign of the cross—Higher Criticism—Question as to our Lord's Consciousness in Infancy—Toleration of Differences.

"My dear Sir,

"I have to thank you for your kindness through your sister, and for your papers which I have received. I have read the second with much interest, and look forward to reading the other. I hope you will not think me obstinate in holding my own, however serious such contentiousness seems to be, against such an assailant as yourself. I write frankly, and say where I feel your argument fails to convince me. I do not think you have allowed for the *history* of the Prayer-book, and so not

taken into account how slight indications mark important meanings.

"The history of the insertions in the revision were often at least *gains* to the High Church view, yet only after a long period sometimes working themselves out. Thus, the insertion of placing the elements on the Lord's Table at the offertory has succeeded only in our own day to establish the credence and all its consequences, what the Greek Church terms the 'Lesser entrance.' This principle, I think, throws (light) on a new rubric, *i.e.* it would show how the rubric of 'standing before,' etc., which here preceded the 'Consecration Prayer,' really involves the eastward position at the most solemn part of the service, though only a later generation might develop its full significance. Though I feel a certain difficulty in the expression, 'before the people,' yet I cannot conceive the mere ordering, in the sense of moving the elements from the centre to the north end for consecration, could have been the object of introducing that rubric, after more than a century's use without it.

"As to the actual rubric in question, what you admit on page 8 seems to me the justification of Walker's view. For clearly 'North side' is an idea connected with the *lengthwise* idea of the Holy Table—*down* the Church. This latter would be, as you rightly say, the law view, but that Laud's move overruled it.

"But with this, the 'North side' idea seems to me also to go to the wall. The one falls with the other, for

'North side' meant the long position thus turned towards the North, and if this actual intention of the rubric must be given up in respect of the Holy Table, then I think it may as well be argued that *side*, if we take Church custom, would more truly rule the point than 'North,' which is quite a new idea.

"But the truth, I suppose, is that neither determined it, but that the priest is left to return where ancient custom placed him. The matter is important, because, as far as symbolism is concerned, the idea of offering a sacrifice is most fitly expressed by the mid-altar position and facing in the direction to which one most naturally turns as towards God. The basilica idea I suppose to be peculiar, and depending on the apse and corona of clergy, etc.; I am afraid I have but poorly expressed myself, and must ask you to excuse a hurried expression of thoughts, yet they are what have been long deep at heart. I do not think that custom can rule such a point as this, if we consider the Puritan leaven in some, and the yielding to anti-Roman reaction in others, and only in our own later days, I believe, has the full meaning of the Catholic indication in the Prayer-book come to be fully investigated; compare, *e.g.* Wheatley's even, and Blunt's new annotated Prayer-book. Pardon, I request you, my hasty way of expressing myself, and believe me, with sincere respect,

"Very truly yours,

"T. T. Carter."

On the Declaration of Confession.

To Dr. Pusey.

"Clewer Rectory, October 16th (1873).

"My dear Dr. Pusey,

"It would, I think, be the very best plan if you would kindly write and send it yourself to the *Times* after I have got the names we have agreed upon, if they are willing to sign.

"I would have added to the words I suggested to you yesterday, after 'which the Church provides,' 'for those whose consciences are troubled,' to obtain peace with God.

"Two or three mentioned to me the feeling that that allusion to the Scriptures, though telling, would be thought too much of an *argumentum ad hominem* for such a document. I felt something of the same, and on this ground I asked Liddon that it should be omitted, but put briefly in a parenthesis, it could not have this appearance, and I should be very glad to see it restored.

"I am anxious that you and Liddon should decide about Paragraph 4. It may be better omitted, which Liddon suggested to me as an alternative. It would be better, I think to do so, than to weaken too far the appeal to the statements about penance which I feared might be the case by inserting 'some benefit' or 'to some extent' and I have thought that for the reason I gave yesterday, omitting altogether the reference to it would be a loss. But I should be gladly guided in this by what

you decide after considering it with L.'s views. I sent this revise to Mackonochie as soon as I had it, but have not heard from him in return.

"Believe me most gratefully and affectly. yours,

"T. T. CARTER."

On Lambeth Declaration on Confession.

To DR. PUSEY.

"Vicarage, Bakewell, Derbyshire, August 7th.

"MY DEAREST DR. PUSEY,

"I am thankful I have had those letters. The answers to yours seem to me most unsatisfactory. It seems to me that the Bishops are taking advantage of certain extreme tendencies of some among us to prejudice confession altogether and to legislate so as to satisfy public opinion, ignoring all that we can do to hold a moderate course, and letting the more moderate lie under condemnation equally with the more extreme.

"It is true that some do press confession as a necessity after 'grievous' sin, and so give occasion to what the Bishop of Oxford says. But he seems to me to be always keeping his eye on such extreme cases, and allowing on this account any sort of pressure (?) which compromises if it does not actually condemn what yet he cannot and does not wish to put down.

"It is most sad that the Archbishop should have used this Conference to add weight to what he forced in upon Convocation, as if he had a settled determination

notwithstanding his occasional professions of impartiality, to stamp out what he sees to be unpopular, and is alien to his own mind.

"I am afraid that those expressions which you have so well pointed out will live and be made use of against all we have been endeavouring to establish. The *Church Times* I thought made light of it, *more suo,* wishing to prevent any bad effect and to get rid of it. But I fear it will live and do harm notwithstanding. Just as the Convocation declaration has been used, so I should fear this Lambeth Conference declaration (will) be used. The Bishop of Gloucester and Bristol made that Convocation declaration a test of doctrine to ——, one of his Bristol clergy, requiring him to accept it as a condition of his being placed in an independent district. —— refused.

"Wilson, of Merton (?) speaks anxiously of the effect of these sayings of the Conference. . . . Do you think of doing anything publicly? Asking your prayers and blessing,

"I am ever most gratefully and affectionately yours,

"T. T. CARTER.

"P.S.—I would add that I have seen the ill-effects of children being brought into a regular habit of confession and then relapsing after they grow up. But the cases I have seen have been from injudiciousness of parents. But no doubt some Priests may have been responsible

for the same. It is a difficult question for parents, I suppose. But I have always been afraid of such pressure, though in many cases I have seen children turn out well who have been thus led.

"But undoubtedly there is need of checking the action of some Priests who would strain the compulsory idea and make it appear to be the Ch. of E. rule. It was partly to check this that I was anxious for that Declaration of 1873, and that I put forth a few weeks ago that letter to the Archbishop. In that last letter I tried to explain that confession is 'a help to a condition of holiest life.'"

On limits of Ritual.

To Dr. Pusey.[1]

"Clewer Rectory, April 13th (1874).

"My dearest Dr. Pusey,

"I am sincerely obliged for your letter. I have sent round a request to the Priests associate of the Confraternity to say whether they think it practicable to fix on any standard of Ritual founded on Beresford Hope's idea of No. 1 and No. 2. Certain points absolutely required, and certain others conditional on the temper and feeling of congregations. I am not at all sanguine about the practicability of such a scheme. But the tone of men's minds will then be tested to a certain degree;

[1] For this and the other letters to Dr. Pusey the writer is indebted to the kindness of the Rev. Darwell Stone, Librarian of Pusey House.

and you shall know the result as soon as I am able to report to you. I have asked for any replies before the 20th. I should think that a great body of men would be thankful for such a concordat and come to reasonable terms.

"But there are so many who have taken up an advanced and independent position, and are accustomed to such extreme usages that any concordat would leave such a margin of extreme (illegible) that would, I fear, quite neutralize it; or rather would prevent its being a practical reality from the beginning, and I suppose equally the Bishops are so divided that it would be improbable that they would come to any fixed terms.

"But the attempt may well be made, and some standard may be come to which would be standing ground for all the willing-minded and those who wish to be at all loyal.

"In the early days of the Confraternity, we drew up a ritual manual for Priests which we hoped would be a standard for general use. Before very long, the —— brought out another on a very advanced scheme which rendered ours inoperative, and led the way to an extreme use. Would that the All Saints standard could have been kept. We should have been spared these great troubles. Would you kindly let Skinner see this.

"Believe me ever your very grateful and affectionate

"T. T. CARTER."

On Ecclesiastical Authority.

"Clewer Rectory, Sunday evening, December 9th, 1877.

"My dear ——

"I may not, I feel, be able to remove from your mind the painful feelings which I have unhappily caused, but you may, I trust, be able to be more forbearing in your judgment of me, if you will kindly read the following account of the thoughts weighing on my mind and actuating me. They need no reply, and can be read at your leisure. You can hardly, I suppose, but be aware of the difficulty perplexing us (by 'us' I mean those with whom I am most accustomed to have intercourse), from your avowed desire for disestablishment.

"In addition to this, you may be scarcely able to feel how much anxiety arises from your manifest rejection of spiritual authority in our bishops or bishops' courts, in consequence of their alliance with the State. Nor possibly can you appreciate the extent to which what you do is taken, not only by outsiders, but by the Church world very generally, as expressing the mind of the (so-called) High Church party, or at least of our Section of it. I do not wish to speak of myself personally, except by way of explanation. But I have committed myself altogether from very strong convictions, to the duty of endeavouring to restore a better order of jurisdiction in our existing status, if, and so long as, it should please God to preserve it.

"I have gone the furthest length to which I could

conscientiously go in the way of resistance, and have not shrunk from wounding and estranging near friends in devotion to this cause. But it has been all along—and on this ground alone could I justify it to my conscience—with the view of restoring constitutional order, and for the sake of this order, believing that authority must come from above, and that the present constitution is out of joint, not in itself radically wrong.

"To come nearer to the point. When the other day the Queen's Bench at least greatly damaged Lord Penzance and his Court, I felt, in common with all our party, that we had gained a great step towards our end—that, through his ruin, in time the way might be clearer towards a true exercise of Church jurisdiction. When your letters to the Bishop of London appeared, it was evident that a new order of conflict was arising, rejecting the bishop's authority altogether in every shape that was now practicable, and proposing no other in the stead of what was possible now, and this in matters of less moment than those in which we had hitherto been engaged.

"Some of us have consulted together as to any combined effort of attempting to persuade you to come to terms with the bishop. But we decided it was better to write privately and separately; hence some of the letters which must have reached you on or before the Saturday when you returned to London. I was asked to write something publicly to clear those of us who with me lamented the line you had adopted, thinking it injurious

to our common cause and future prospects. I declined to do so, trusting to the private appeals.

"When your letter came out on Monday after these appeals had reached you, there seemed no hope of any change on your part, and it seemed to me inevitable that we should all be compromised if we were silent, and be assured (accused ?) of approving.

"Will you forgive me if I add that the tone of that letter in its reference to the Bishop of London (the last paragraph) was so defiant, beyond anything I could have fancied you would write, that I was dismayed at the spirit that was colouring the action, and all the more it seemed that something was necessary to be done to save those who, like myself, dissented from it, from being implicated.

"I could not but think your course a mistake, affecting us all, and I had to choose between letting myself and others who might look to me in the matter, take our chance of being identified with your proceeding, or risking the consequences of an open disclaimer.

"I can hardly expect you, my dear ——, to look at those points, which I have endeavoured to express as briefly as I could, in the same light as I do ; but I earnestly trust that what I have said will show you that much has to be taken into account ; that what I have said may lift the question up above personal considerations ; that whether I am mistaken or not, it will at least appear that it was the cause of the Church, which you love as dearly

as myself (though we look differently at its outward accidents), that actuated me throughout this painful matter; and that you may perhaps somewhat better be able to respect the motives at least, though you may be quite unable to approve of what I did.

"I pray that in anything in which I have been mistaken in this very painful matter I may be forgiven, as I would pray that anything in which you may have erred may be overruled in mercy for good.

"Believe me as ever,

"Your affectionate friend,

"T. T. CARTER.

"If you would think well to show this to your curates, I should be obliged to you, for I should like to explain myself to them equally as to yourself."

On acts of reparation in C.B.S. Manual.

To DR. PUSEY.

"Clewer Rectory, November 17th (1879).

"MY DEAREST FRIEND,

"I send you the Manual, and you will find the Litany of Reparation in p. 57, and all rules and principles of the C.B.S. are in this Manual. I also enclose a copy of the month's Intercession Paper. You will see there the prayer suggested as an act of reparation. I have been anxious about the *name* of this devotion, as implying, I suppose, something of meritoriousness in the act, but though a modern R(oman) devotion it seemed to contain

a truth in the sense in which we have taken it, of an act of *sorrow* for what has pained our Blessed Lord, and wish to do something to show that sorrow.

"I am afraid it is still open to misunderstanding. Yet to change the name of a known devotion is very difficult.

"What I did on occasion of the 'Bordesley Scandal,'[1] was to '*suggest*' the use of this Litany; it looks more formidable in that letter as '*directing*.' . . . I should be very thankful to know what you think of the Manual and act of Reparation, etc.

"I am very grieved to hear that your deafness has increased, and hope it may be temporary cold which has so aggravated it.

"With great respect and grateful affection,

"Your very (illegible) in Xt.,

"T. T. CARTER."

To ARCHBISHOP BENSON.

"14, The Leas, Folkestone, 1885.

"MY DEAR LORD ARCHBISHOP,

"I am greatly ashamed by the condescension and kindness of your Grace's expressions. I am exceedingly sorry if I may have been guilty of any want of deference when writing, as I frankly confess I did, under strong emotion, feeling how serious a loss was being

[1] An act of painful irreverence towards the Holy Sacrament which took place in 1879.

incurred, and having personal grounds for such feeling. May I mention to your Grace some few particulars to show you how much one personally feels in this matter? I have been, and am still, obliged to reserve the Blessed Sacrament every week, as the only means of communicating a very suffering sister at our House of Mercy, who cannot receive until late in the morning, and is quite unable to bear the service for 'Communion of the Sick.' The bishop knows of the case and its necessity. I am connected with a London parish, where the late archbishop, when Bishop of London, gave permission for such Reservation, where, if it were compelled to cease, many must suffer and die uncommunicated. I am anxious also about other parishes where similar painful loss would be sustained.

"I am not arguing with your Grace, but only explaining why I wrote under such strong feelings. I was moved by the thought that if it were to go forth with authority that under no circumstances the Church of England permitted the Reservation for the Sick, the Church would be maimed in a matter affecting the spiritual life in its deepest needs, while manifestly up to this time such permission has been considered possible under special circumstances. In drawing the conclusions which I did from the proceedings in Convocation, I can only plead that I formed my judgment from the *Guardian* report, which we are accustomed to regard as accurate and trustworthy. I do not know whether I missed any

point. I looked anxiously, but I saw only what I alluded to. It did not occur to me to ask for further intelligence, when the account given seemed to be quite clear. I hope your Grace will not think me indifferent to the dangers which you have pointed out, and will excuse my warmth on the ground of my great anxiety on behalf of suffering souls. I am glad, however, that I have erred in supposing your Grace's judgment and that of the assembled bishops was to cut off any privilege now accorded to us in cases of urgency such as I have referred to.

"The practice I am anxious to preserve is in accordance with the most certain use of antiquity, and I thank your Grace most warmly for your kind reply, which quiets my anxiety.

"Your Grace's thankful and obedient servant,

"T. T. CARTER."

On Reservation.

"I suppose always the retention of the Blessed Sacrament required the bishop's permission. You know that I never can feel satisfied that we have any right to reserve except for the sick, when our Lord's object was evidently for Communion."

Of Reservation of the Blessed Sacrament.

"You ask me what I think of perpetual Reservation of the Blessed Sacrament: whether it is allowable, and whether it is desirable.

"You know that Reservation for the Sick dated from the earliest ages. It is, and has been, in fact, only an extension of Communion, for Communion was the object of our Lord's Institution, and our Lord's Body was to be ever ready at hand at all times and places. Many used to carry it with them when travelling, but always and only for the purpose of Communion. So it remained for fifteen centuries; so it still remains in the Eastern Church; so it continued in the West until the Reformation; and consequently Reservation for the Sick only has been the use of the Church of England. It has been the use of the Faithful among us to live on the sense of the Indwelling Presence through frequent Communion, on Holy Scripture, and on the witness of the Church of the first eight centuries before the developments began which have so unhappily caused dissension in the Catholic body.

"The Roman mind has evidently taken a different line from what has prevailed in England. Having shut off the Scriptures from the people, and also the witness of the Church's traditions, and having instead established an absolute authority of the Church of the day, of the present time, it has had recourse to other and new influences to keep up devotional life. Thus Roman use established the Reserved Sacrament with the office of Benediction. Thus, it has of late established devotion to the 'Sacred Heart,' which, while having a great tendency to a material view, can only mean an intenser

sense of our Lord's affections; and thus it keeps up the mediæval idea of Indulgences, as attached to specific prayers. If we regard the object aimed at in such devotions, they seem, and were intended, to supply the place which to us has been filled (?) by the use of Holy Scripture and early traditions, and I may add the living influence of the indwelling Spirit of God. I add this last, for any one who reads Roman devotions must have seen how little is said of such a Living Presence, and it is clear how this has come to pass. For Rome has been ever afraid to dwell upon the inspirations of the Holy Ghost, knowing how to such influences have been attributed individual action and schismatic separation as against the dogmatic rule of authority. In all this I am not wishing to criticise Roman ways, only to show the different lines that they and we have been led to take, though I cannot but believe that our ways have been the truer and the best for intelligent and sustaining and truthful devotion.

"Further, as to the question whether perpetual Reservation of the Blessed Sacrament is desirable.[1] I have already implied that it must be by the act of the Church of England as a whole if it were to be ordained. As to whether desirable or no, that, of course, is a different question. One thing, I think, that must strike any one who is acquainted with modern Roman devotions, is the very painful sense of the mode of addressing our Lord in the Tabernacle as voluntarily there confined. Such

[1] *I.e.* for adoration. Mr. Carter always desired Reservation for the Sick.

devotion is but a natural consequence of the belief. But can this be desirable? What our Lord HIMSELF may think of such a devotion to HIMSELF we cannot know. There is, no doubt, a certain felt sanctity, where there is such Reservation, to a reverent mind, and it may have a helpfulness to devout persons, such as one ought not to judge. But to many a mind, I suppose, doubt must arise. To us, at all events, who look to the object for which our Lord designed His most Holy Presence in the Blessed Sacrament, and who believe that His Indwelling Presence through the Holy Spirit is meant to be the consequence of Communion, and who live in trust in the witness of the Catholic Church for so many centuries to this truth as the ground of our spiritual life—to us, as I believe, it is truer and more according to what we know of our Lord's mind, to follow the witness of the Catholic Church for so many centuries to this truth rather than what Roman use of comparatively later years has introduced in the matter of the Blessed Sacrament, as in other matters which form so much of its cherished devotion.

"I am writing the result of many years of consideration of the many truths concerned in the various usages which are touched by the questions you have asked. I hope I am clear, or I would wish to make any questionable point clear. God bless you, and may He keep us united in seeking to do our Lord all honour.

"Ever your affectionate

"T. T. C."

On the position of the English Church.

To Cardinal Manning.

"November 24th, 1885.

"My dear Cardinal Manning,

"I am obliged to you for your kindly remembrance of me. Among past incidents, with much interest at times, recollections of a long talk with you in your Lavington study, and at the last a kindly shake of the hand in St. Peter's at Rome, on occasion of a Festival of the Purification of the B.V.M., come back to me, and speak of both age and a very changed state of things. Certainly I never said anything of the kind of yourself. There may be an error as to the person. I have used these words [1] of another person, dear to me, who left us also in early days, and who thus spoke of himself to me. But how this saying could be applied to yourself, I have no possible means of imagining.

"You will not, I trust, think me disrespectful if I add, in reference to your closing paragraph, 'that the Church of England is neither the Church nor any part of the Church,' that it does not 'pain' but surprises me as a hard saying, and surely one that needs to be proved.

"I suppose it to allude to certain judgments of the Courts to which we are unhappily subjected through our complications with the State, for I know how those shook

[1] Cardinal Manning had written to inquire if Mr. Carter had said of him "that if the Church of England had been then what it is now I should not have left it."

your faith in the Church of England. But it has been surely manifest that those cruel blows have served to quicken the zeal of many, and brought out more clearly the real truth, which had been denied, and the worst that they have done for us is to open the way for teachers at variance with our true heritage, entering in and finding a temporary place among us—a trouble to which history shows from various causes the Church Catholic to have been exposed at all times, and not wanting, I think, in the Roman Communion at present, as of old, enough, it may be more secretly than among us. Pardon my testifying to so grave a charge, and believe me with all sincere respect, dear Cardinal Manning,

"Very truly yours,

"T. T. CARTER."

On the Papal Bull condemning Anglican Orders.

"1896.

"MY DEAREST ——

"I am wondering whether you have read the letter on Anglican Orders by the Pope and Roman bishops. But I must first express my delight in thinking of you and yours in our old quarters. It is really most delightful to think of you there. I know all in and around your present home. I am thinking what enjoyment it must be to you all. Kindly give my best wishes to the landlady. I can see you going about, and am very thankful to think you have fine weather. I can see you all going about the

Esplanade, the Gardens, at the Library, and along the lanes, and can journey with you in your expeditions. I will let you know what passed at the meeting at Oxford about the question of Religious Communities. But to return to my first sentences. They (the Romans) meet us face to face at the telling point of the 'Real Presence,' and all seems to me to turn upon a difference of view. It is thought out thoroughly. It goes into the whole matter, bit by bit, and asks the question—do you believe? Do you think the Archbishops will meet it? They must meet it thoroughly, or we fail before the world. They go on the full quasi-material view of Transubstantiation, as against our doctrine of the *Real* Presence. I should like to know how *you* think it may be met.

"Ever yours,
"T. T. C."

On this point it may be well to insert some portion of a letter which Mr. Carter sent to the *Times* on the appearance of the Bull.

"Clewer, September 28th, 1896.

"The Pope was careful to fasten on what was omitted. He is not so careful to say what the ordinal contained. He does not say that from the very first, the words of the Commission were 'Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven. . . . Take thou authority to preach the word of God and to minister the Holy Sacraments.' That is to say, the living substance

and truths of a priestly ministry were thus impressed upon the souls of the ordinands. What was added afterwards was only to say verbally that a priestly ministry implies the office and name of a priest. The kernel was there without the shell, but the whole life was duly expressed.

"Why did not the Pope say this? We have a right to demand that in such an essential matter there should be no *suppressio veri*. . . .

"The Papal document charges us with another omission—viz. that which speaks of 'consecrating and of offering the true Body and Blood of the Lord.' Instead of this, our Ordinal commissions us to be 'faithful dispensers and ministers of the Holy Sacraments.' The papal document says nothing of the reason why this change was made. It was evidently to avoid committing us to a view of the Eucharistic Sacrifice which prevailed at the time, and was sustained by the Roman advocates; . . . the doctrine affirmed against that view is well expressed by Archbishop Bramhall, viz. that what we hold 'is a commemorative sacrifice, is a representative sacrifice,' 'for any sacrifice that is meritorious and propitiatory by its own power and virtue destined from the sacrifice of Christ, it is to be hoped no one will affirm it.' . . .

"For one thing we may be grateful—that we shall hear no more of the Nag's Head fable or the doubts about Barlow's consecration, which have hitherto kept up a perpetual harassment. For now the whole question is

made to rest on the office, which may be discussed and scrutinised on substantial historic grounds. . . .

"T. T. CARTER."

On giving a Retreat.

"Dole, (1866?).

"MY DEAR ——

"It was much on my mind as I left what pressed on yours. I can remember, on first venturing to give a Retreat, that I felt just as you were feeling. I do not suppose it is a reason against venturing to give a Retreat, and one can hardly choose the kind of Retreat to give first; so that should you be at all disposed to yield to the request, I think you may well take courage. Your habit of thought would be the best preparation, and seem to mark you out for such work, and I cannot wonder at your being asked. I suppose there would be a good line in the mysteries applied to the special difficulties of the devout in the world, such as reconciling the highest love of God, and the aim at perfection, and the life of prayer, and the hidden life, with domestic and ordinary calls and claims."

On Ecclesiastical Courts.

TO THE REV. E. SAVORY.

"Barmouth, November 8th (no date, but written some time between 1879 and 1884).

"MY DEAR SAVORY,

". . . On one point, as to which much had

been said from different sides, it has seemed to me that the case is clear, viz. that according to the terms of the IMPLIED contract between Church and State, as well as to statutes touching the royal supremacy, the Final Court of Appeal is the Sovereign's Court; even if it was composed of the whole Episcopate it would still be the Sovereign's Court, because they would sit, not as a Synod, but as a body convened by royal authority. In this respect, therefore, it would make no difference whether the members of such a Court were clerical or lay, because the authority which convened them would give to the Court its character.

"To suppose that there would be one Final Court to deal with Spirituals, and another with temporals, so that a man might be upheld in the former and condemned in the latter, would be out of the question, because one cannot separate the power of ministering from the property held by the minister. So far it seems to me clear. The difficulty arises as to the component members of this Appeal Court. I have been accustomed to think that a Court composed of lay and ecclesiastical persons would be best, as ensuring the two requisites of such knowledge as experts only can have, and such experience as practical lawyers only can have. But one knows the objections that lie against this under our present circumstances, considering the divisions among Churchmen, whether bishops or professors of theology, and it may be that the lay body of judges, with power of application to the

Episcopate on points of doctrine, may be the best scheme. And considering the learning and care and fairness shown in the Commission Report, we might, I think, well trust them for having done the best that could be done under the circumstances.

"Where the shoe pinches is the possibility of the Archbishop's Court being forced to reverse its own decision, and inflict penalties on a priest whom it had previously judged true and faithful.

"One sees no help for this, except in the Archbishop's refusing to act and taking the consequences. But will any one do this? Is it not possible that the Archbishop may say that he has to act ministerially, and so has no responsibility, as we know to have been done in kindred cases? In this case, the only remedy would be a remonstrant and recalcitrant Church.

"But there must be trust somewhere; and it may be that we must trust to the fairness of the Court of Lay Judges, and that no such Appeal Court will again say that there is a 'not' to be read before 'retain and be in use' in the Ornaments Rubric, in order to understand it.

"I see in this week's *Guardian* that T. W. Perry, whose opinion on this question is worthy of all respect (in a report of the St. Alban's Diocesan Conference), proposes that the 'Lay Court should not be at liberty to vary the Judgment of the Provincial Court upon any direct or indirect interpretation of doctrine or ritual which

is inconsistent with the interpretation relied on by the Archiepiscopal Court.'

"But how, then, if the hands of the Appeal Court are thus to be tied, on, perhaps the very question at issue, would there be a Final Appeal Court at all?

"I am afraid, living here in idleness, I have allowed myself to run on to an enormous length, and must have sorely wearied you. But the subject you propose is deeply interesting.

"Believe me ever most sincerely yours,

"T. T. C."

"I am afraid we are in a great *fix*. If Parliament deal with the question, it will probably do away with the Episcopal Veto—our chief safeguard.

"If nothing is done, the Church remains in the hands of Lord Penzance."

On Vows, and the Dispensing Power.

To the Rev. E. Savory.

"Clewer, November 5th (1889 or later).

"My dear Savory,

"I am sending a *brochure*[1] of some few years ago in which I expressed what I could gather as to vows touching Religious Communities. I have always thought that a dispensing power resides in the Church as part of the absolving power. Vows may be taken rashly or

[1] No doubt "Vows and the Religious State."

ignorantly, and if this be quite clear, it would seem that the mercy of God would be extended to such persons if there were reasons sufficient against keeping such vows, and then the Church, through her priests, would absolve from the guilt incurred in the act rashly and ignorantly done. As to vows in 'religion' those of obedience and poverty of course have reference to the state of life. If for any reason the state of life came to be impossible, as, *e.g.* overstrain, or from any really necessary course altering the circumstances and powers of the person to keep them, there would be a necessity for freeing the person from any guilt. The rule of a society would properly, I suppose, lay down some principle touching the case. The vow of 'Chastity' or celibacy is a different thing, and is, of course, more of a *personal* character, and so, more difficult to deal with, for it might be kept after one could no longer remain in Community. As to this, one can only say that the Pope has exercised a dispensing power even in this matter in extreme cases.

"You know the difference between 'solemn' and 'simple' vows; how any bishop can absolve from the latter, and the Pope from the former. But all this implies that the Church generally has acted on the principle of a dispensing power being matter of discipline within the range of the Church's authority. As to Brotherhoods now being formed among us, I feel vows to be a very grave matter, and I am strongly inclined to think that there should be greater caution exercised before perpetual

vows are taken. It would not be well, as far as I can judge, except after a long probation, and might be approached as a final step, if approved, after a period of periodical vows had been passed through. I can fancy a Society in which perpetual vows were taken by some, and periodical vows by others, as the more usual practice, or as the Oratorians do—the vow of love freely taken.

"Can you kindly throw any light upon this most anxious question of the Archbishop's jurisdiction, or can you say what Bishop Stubbs thinks, or your dear brother-in-law? To me it is the most anxious question that has been raised. Can we reject the growth of the power of Metropolitans, which certainly took place in early days? Is it possible that the whole body of bishops of a province would sit on a practical matter for weeks and months, as a Court, in any individual case? Must not Councils be unanimous to be of force? and if so, however get a verdict? And in our case would there not be an appeal from such a court to the Crown? And would not such an appeal be a far more damaging matter, if taken from a Synod unanimous of the bishops of the province, than from the Archbishop?

"I cannot but say that I am profoundly anxious at the state of things, and should be thankful for any light upon it. I am delighted to add my quota.

"Ever yours sincerely,

"T. T. C.

"P.S.—Can a bishop rightly act as assessor if he thinks the jurisdiction unsound?"

On Convocation.

"My dear ——

"I should think with you that ——'s statement is not a fair one, and is one-sided. It is founded on the confusion between Convocation meeting as a Synod, and the same body of men meeting for voting taxes. From Edward's time the King had summoned the latter, and, to save trouble and time, the custom had been long settled that the writs should go out from the archbishop; for the former from the king, through the archbishop for the latter, *at one and the same time*. After the Submission of the clergy, both writs were issued from the king. This I believe to be the truth."

Fasting Communion.

"February, 1881.

"Dear ——

"I am sorry to have been hindered writing sooner. What you describe is a great difficulty. I regret to say many feel it. When it becomes a question of Communion or no Communion or very (un-) frequent Communion, I am accustomed to think that the fasting rule must give way to the necessities of the spiritual life, and cannot suppose that the fasting rule, though in itself

to be valued, and earnestly to be observed when practicable, can rightly be viewed as a hindrance. We have kept this principle in the C.B.S. It was once carefully discussed in Council, and it was decided that we should do all we could to 'promote' its observance, not force it as obligatory in all cases, as you describe.

"I am very sorry to hear of your weak state of health; but it seems to me to justify your taking something that would enable you to receive; and if there is this necessity, I do not see why you should lessen the number of your times of communicating."

Again, fifteen years later.

"October 20th, 1896.

"My dear ——

"I know the difficulty that arises from the growing tendency to make Fasting Communion absolutely necessary except *in extremis*. I suppose it is well that this should be pressed in the face of what we all know of laxity and long disuse in the matter. But I have been accustomed to what Keble, Pusey, Liddon, and such men have taught, and cannot but think with them that the rule of fasting, however important, must give way in such cases as you describe your sister's to be. I know of many such cases, and though I have no certainty, I do not scruple to say that such is my view. I suppose in such a case one would have to communicate less often. But to take what renders it possible to receive without

injury to health seems to me perfectly justifiable. I do not see it as a *law* of the Church. St. Augustine spoke of it as '*mos*,' and such I believe it to be. Jeremy Taylor, as I suppose you may know, speaks of it in his 'Holy Living and Dying' and so regards it.

"Yours ever,

"T. T. C."

In another letter, to a nurse in an infirmary, where the lady began work at 7 a.m., and there was no celebration until after midday service on Sundays, Mr. Carter advised that she should take "something as little as possible early, so as to prevent suffering." "I quite feel," he adds, "you could not fast rightly with so much work to do." There are several letters to the same effect.

"November, 1891.

"MY DEAR ——

"I am sorry you have been disturbed in mind on this question. In such a case as you describe yours seems to be, even in a strict view of the Catholic use of Fasting Communion, it would be permissible to take before communicating such relief (?) as you might need. In a paper lately read, and now published by Father Puller of Cowley Brotherhood, he has taken the highest view of the use, and yet shown the allowable relaxations you speak of. It is published at Masters, entitled 'Concerning the Fast before Communion.'

"You may judge of my own conviction in the matter from the course which the C.B.S. Council has taken, and which I have earnestly desired to promote, namely, that as the Catholic and primitive use of very high authority, it ought to be cherished and furthered in all legitimate ways, but that it should not be made compulsory, considering the necessity of exceptions on account of infirmities of health or other causes of overstrain. Many years ago I gathered the opinions of men of most mark at the time, among others Dr. Pusey, Dr. Liddon, and Dr. Neale, who all agreed in this view. We still keep this view in the action of C.B.S. I need not say how anxious one may yet be to observe the rule when it is possible.

"I trust you may be at rest in such a matter touching so closely peaceful communion with our Blessed Lord. I well recall your name in connection with Church work of many kinds, and the memories of our best and dearest ones.

"I trust you keep fairly well. I follow you at a distance of only two years.

"With much respect, very sincerely yours,

"T. T. CARTER."

Except three at the least, communicate with the Priest.

"MY DEAR ——

"I do not think that under such circumstances you need scruple to continue to celebrate, and take the chance of less than those being present. We have, I

think, to bear in mind the *principle* on which our Rubrics were framed, now that we are hindered from any change being made in them.

"There is no doubt that the object of the Rubric was to prevent solitary Masses as a system. Such a case as yours has no such character as was desired to be corrected, and there was no wish for the restoration (?) of services which might have difficulties such as you experience. In such case, I should surely say you are in harmony with the spirit that animated the reforming movement.

"May God bless your endeavours,

"Very sincerely yours,

"T. T. C."

To his son on Reunion of Christendom.

"1896.

"DEAREST JOHN,

"I should like to say a few more words on this. I understand that the paper is on the Reunion of Christendom. You have taken well and graphically the hopelessness of reunion through Protestant principles, and have shown historically their tendency to subdivision and minimizing of doctrine. It is well to state this, and one would desire a clear sentence summing up this conclusion. I forget, but doubt whether this was made clear as the conclusion of your survey of Protestant decays.

"But what seems wanted to make a 'whole' and something 'to rest on,' however tersely put, was to the effect (1) that the only hope of reunion is through reconciling the differences between the three separated bodies of the Catholic Communion, to be followed by the return of the Sectarian Protestant bodies; (2) that attempts at such reconciliation had been tried and been made in some slight degree, and were being made now; (3) that we ought to do our part by prayer for such a result as well as by cherishing a fair tone of mind on the questions that divide us.

"Ever lovingly yours,

"T. T. C."

To the Same.

"DEAREST JOHN,

"I see your plan, and I feel that I am criticising it too much; and my own mind being a good deal occupied by these efforts at reunion, I am led too much to think of what is said about them. But I see what you say of this—besides the time involved—involving more than could be said sufficiently to be understood; and I can also see that to those whom you are addressing it would be beyond the mark.

"But one point I would suggest. Could you say anything on the favourable side of Protestantism seeking 'Truth,' and this *against mere authority?* For that is surely how Protestantism began, and is the real meaning

of it as a power. I always think that this side of Protestantism ought to be allowed for. At the Reformation, and ever since, Rome has stopped all fair inquiry, and so held all who question Roman claims and teaching with an antagonism which has fostered private judgment endlessly. Might you not add a sentence or two to save this point? The Reformation and its endless consequences might have been spared, *possibly*, if Rome could have fairly met the spirit of inquiry awakened by the printing press, etc. One can at least conceive the possibility.

"Ever yours lovingly,
"T. T. C."

Invocation of Saints.

"November 20th, 1886.

"I find a stronger and clear passage in Law: 'Answer to Fisher,' ch. ix., p. 385, Cambridge, Pitt Press: 'As here in the Church Militant we have our fellow-soldiers, *striving together with us and helping together* with their prayers to God for us; and yet because we pray one *for* another, we do not pray one *to* another, so the Fathers who taught that the Saints in the Church Triumphant do pray for us, might with St. Basil acknowledge that they have the martyrs *fellow-helpers* to their prayers, and yet pray with them only, and not *unto* them.' (The italics are Law's.)

"I cannot see my way to *direct* invocation of a Saint,

but I could address desires, as 'O ye spirits and souls of the righteous, bless ye the Lord,' and commit the desires to the Company of Heaven."

"Clewer, 1897.

"You ask me what I believe to be the truth about devotion to the Blessed Virgin, and I am glad to tell you what has been the result of my own studies in this important subject. We look, as you know, to the great Fathers of the early centuries as the truest interpreters of the law of God, or as witnesses beyond all others as to what the early Church believed. They are clear as to their belief. They speak of the glory of her purity, of her great vocation as the chosen Mother of God our Saviour, the Eve of the new kingdom, and of her great example to us.

"We cannot but believe and have hope in her intercession being offered for us, hers especially, with those of the other blessed Saints, herself the chief. And we may surely ask her intercessions, trusting in God to hear us.

"Prayer *to* the Blessed Virgin is a different thing. This grew in later ages as the result of the 'Assumption.' You know, the Assumption, or bodily Ascension of the Blessed Virgin, I mean the idea of it, arose out of a mere fable. But the consequences grew and grew till, as you equally know, prayer to our Blessed Lady seems taking the place of prayer to our Lord.

"The Eastern Church has not received it. There the same day is kept as the 'Repose' of the Blessed Virgin, simply her peaceful death. And what now prevails in the Church of Rome is surely a grievous shock to us. For there, Liguori, lately made one of the chief doctors, teaches that prayer to the Blessed Virgin, or prayer through her to God, may be more availing than prayer to our Blessed Lord. Any one who goes abroad may see how chapels dedicated to her are far more frequented than those in which He, the Crucified, is honoured. You know, Holy Scripture has ever kept the Blessed Virgin in a kind of graceful reserve, as best becoming her and the tone of her *Magnificat*.

"Your loving,

"T. T. C."

On the Use of Incense. To one in charge of a Religious House.

"This judgment is an anxiety. It practically condemns one of the 'six points' for which, with Denison, I contended, now many years ago. I can only look at it as for a time, and for parish churches. I cannot conceive it settling the matter but for the present. I do not see that it touches Religious Houses, which have always had their separate uses. I suppose men must see what their own bishops do, and for the time obey their bishops. It seems to me a breach of the Catholic system. But I have always regarded Communities as separate things.

If our bishop presses it on us, we must accept it. But I do not suppose he will. The Chaplain at —— uses incense every Sunday. I talked it over with the Superior, and she will tell the bishop when she sees him."

On Purgatory.

"1897.

"In writing, as you wish me, about Purgatory, it is right to remember that the idea of inflicted punishment seems to have arisen from the growing sense of penal infliction which characterize the Middle Ages. The term properly means simply purification, and so also the term 'damnation,' coming from 'damnum,' means loss, though a similar sense of external infliction grew up. We have no definite revelation about departed souls; only, that there is an Intermediate State before the final judgment, when souls are detained, and are being prepared for their future immortal state. I can see no authority for the Roman idea of a penal condition, an imprisonment of suffering purgation from which souls are to be rescued. There was nothing of this kind in the teaching of the Fathers in the Early Church, nor is there now, as far as I know, in the Greek Orthodox Church. The belief was of a state of light in which remains of sin was being cleansed away through the vision of God, more and more intimately revealed and growing as the soul could receive it, all this, of course, in proportion to the state of the departed—to those prepared, a very paradise

of blessedness; to those in their various degrees of advancement, more and more of refreshment and peace.

"We know here how slowly sinful tendencies are entirely cleared away, and though such cleansing will be under far more favourable circumstances in the higher world and in the immediate Presence, yet we may believe the same law of progress, as now, prevails then in perfecting our nature—there as here. The suffering will be in the consciousness of the past, in the sense of remaining evil, the ingratitude of faithlessness and such-like. This, however, alleviated, cannot but be felt all the more in that transcendent Light.

"That prayer avails for the departed, as co-operating with their inward purification, has, as you know, been ever felt to be availing through our Lord's Merits and Love. One cannot speak of those in whom no, even the least, seeds of good exist, such as might grow and develop into some measure of the least degree of blessedness, for of blessedness there are many degrees. Our Lord speaks of the Right Hand, etc."

On Spiritualism.

TO A LADY.

"Stafford, October 7th, 1875.

"MY DEAR ——

"I am staying here for the Congress, but I hope I shall catch you before you leave. I have heard a good deal of the spread of this belief and some cases of

its effects. I am disposed to think that there are links that connect us more than is ordinarily thought with beings of another world and unseen powers, both in our bodily and mental constitution, and that they are nearer to us than we can well conceive, and that, indeed, the outer and the inner world, as it were, interpenetrate each other. And I also suppose that in certain stages of our world's life this communion comes out more to the surface as it were, just as at the time of our Lord's being upon earth the active presence and power of devils was more manifest and more felt. And this our own day may be in some unknown manner one of those periods in which there may be some unusual coming out of these hidden forces, and the consciences of people more awakened to the sense of unseen agencies. But such a time I should regard as a time for special watchfulness against the temptation to tamper with what we know from Holy Scripture in former days to have been such a snare. And the warnings of the Old Testament seem to me specially applicable now against those who deal, as God describes, with their 'familiar spirits.' The very terms used in these passages exactly resemble what is now become the ordinary language of those who have been led to accept this belief.

"I am confirmed in this view from all that I have heard of the repeated sayings of these spirits. It is, *e.g.*, a general report of these sayings that Universalism is true, and what is popularly believed on this subject is

reflected in the sayings of these spirits, as if it were only various minds reflecting themselves in their supposed conversations with their imagined familiars, and their sayings generally are such trivial things that they have no kind of appearance of anything beyond the shadows of people's own thoughts.

"It therefore appears to me that men have so lost the sense of the indwelling Presence of God and the inner communion with holy angels, that having the sense of the need of supernatural companionship, they have sought to fill the void with these imaginations, and perhaps thus taken in a snare. If the visions, or sounds, or supposed revelations, are anything real, I should interpret them in this way of an evil and unlawful converse arising out of desires which some unseen beings are taking advantage of; or perhaps more probably they may be people's own imaginations reflecting themselves in imagined but unreal beings and conversations.

"In either case they seem to me things not to be tampered with, and among the modes of intercourse with another world that men have often craved after, but which have been forbidden.

"I am afraid I am writing rather hurriedly on a grave subject. All truest blessings and guidance be with you.

"Yours affectionately,

"T. T. C."

On the Sign of the Cross.

"May 23rd, 1897.

"DEAR MR. ——

"I would not give way on such a point.[1] It seems to me to be a simple means of marking off as a religious act the use of the prayer. Several wished me to omit this sacred sign in the 'Treasury of Devotion,' I would not give way. I do not think it has lessened the sale. At all events it has kept its ground, and it makes a great difference. There is a feeling (?) and strange disinclination among our people against outward signs, excited in this respect against the simplest and holiest form, and I think it is better for those who prepare devotional books to keep to it. In the simple mind, it is of great importance to mark off the devotional from the ordinary, and it is by this simple means this is done.

"Ever sincerely yours,

"T. T. C."

On the Higher Criticism.

"1891.

"I feel truly with you that the Oxford Movement is much ignored, but I fancy it will revive, only if the bishops do not rise to it, that will give great power to the ultra party. I wrote to —— demurring about the 'Divine right' of the Papacy. I think the whole matter will pass, and I do not expect to hear anything more from

[1] The omission of the sign in a book of prayers for boys.

the Pope about our Orders. Cardinal Vaughan has squashed the effort [1] and—feels it. It is interesting to know that so many French clergy and others can keep alive on *Anglo-Romaine* [2] lines.

"Canterbury seems to go straight at a point, and then leave it. He has not known the questions which arise to the priest, and is still the schoolmaster. York has had parochial experiences, though his dealings with priests in their difficulties in actual life may bring up matters that are new to him.

I have been reading D——'s book. How wonderfully elaborate it is! I see, I am sorry to say, ——'s wholesale acceptance of his criticism. Do you think it can carry the day and rule for the future? I can hardly think it. It makes such complete revolution of all our ideas of Scripture and our Lord's practice. I am so glad of those articles against it, and those 'leaders.' I am just taking up Pusey's 'Daniel' again. It is refreshing, and he saw the whole result of the German criticism, and argues against it on literary and historic grounds. Will this rise up again and prevail?"

On the same.

"My dear ——

"I am so glad you are sending out another

[1] For Reunion.

[2] A French magazine in the interest of Reunion.

edition of that book. It is a happy sign of the 'traditionary' theology holding its ground against the new ideas. I am just reading ——'s sermons on the Old Testament. How sad it is to see how he minimizes the Divine side of it, and throws the weight of his argument into the new literary view! I have read with great delight Robertson's Blair Lectures. Surely they will tell. They seem on such solid ground. I saw Bishop S(tubbs) last week before he went off, and we had a good talk. He began to see the danger of these modern criticisms, as I thought before he did not. He spoke of the patchwork of the J.E.P.[1] in making up the Bible. We got upon the new ideas about Baptism and Confirmation. He inclines rather in a way to this, on account, no doubt, of ——'s influence, which he acknowledged. I hope this restlessness of new ideas will pass over. The solid ground will surely hold its own.

"Ever yours,
"T. T. C."

Question as to our Lord's Consciousness in Infancy.

"October 29th, 1886.

"DEAR ——

"I am glad to hear you are coming for the All Saints' Octave. We can then talk over some matters.

[1] The reference is to the assignment of different portions of the Pentateuch to three sources entitled "the Jehovist," the "Elohist," and the "Priest's Code."

There is a theological question. I am not clear about it. It is about our Lord's consciousness during His early infancy. Is it believed that the Divine Personality pervaded the human nature so entirely as to give to His infancy a consciousness of what was then done by and to Him? Would it, *e.g.*, be true to say that He was conscious and acted voluntarily in His circumcision, His flight into Egypt, so as to know the meaning and assent to the sacrifice involved in those actions?

"Yours,

"T. T. C."

On Toleration of Differences.

"Clewer, September 26th.

"DEAR MR. ——

"I quite understand the difficulty many may feel as to our Catholic position. I think our later history explains the question. When William of Orange came to the throne, all the High Church Clergy, unable to surrender their oaths made to the Stuart family, were ejected from their livings; and the Broad Church party with some few exceptions, came to the front, and the consequence was the deadness that prevailed during the last century, and the early part of the present century (XIX.). I say 'deadness'—I mean a much lower condition of things. When the Oxford Movement of 1833 came, it was thought to be an innovation, instead of its being a true revival of the true Church of England. But

then came resistance, as you must know, and since then it has been a struggle of parties. And we have at present to bear with this conflict, not as true to the Church, but as the consequence of the historic difficulty. We who hold to the higher Church line are the true descendants, as I hold, of the Reformed Church of England; and we have to bear with the Broad and Evangelical lines as imperfect representations of the Church. It is not that the Church of England is comprehensive of different sides of truth or a compromise, but that the higher, being the true (side), has to bear with the lower condition of things, because this lower condition of things prevailed so long before the true and higher elements of the Church awoke. . . . I look on this toleration as a present necessity to be borne with, in hope of its being raised into the higher fellowship which possesses the whole truth. It is not that we allow Latitudinarianism, but that we have to be patient with the lower condition as an unhappy consequence of the history (and experience since 1833) of which I have spoken. I do not mind what some of the bishops now say. I do not think that we have receded, or ought to recede, from the Tractarian position, which is our true one.

"Believe me very sincerely yours,

"T. T. CARTER."

CHAPTER XII

APPENDIX

Memorials: On Doctrine of Holy Eucharist—On Confession—On Inspiration of Scripture—A Paper on the Consecration of Barlow.

A Memorial on the Doctrine of the Holy Eucharist.

Addressed to Archbishop Sumner in 1867 *and reprinted in* 1878 *as an Appendix to Mr. Carter's letter to Archbishop Tait on The Present Movement, a True Phase of Anglo-Catholic Church Principles.*

"Whereas at the present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them for many years, inculcating and defending the doctrines of the Real Objective Presence, of the Eucharistic Sacrifice, and of the adoration of Christ in the Blessed Sacrament; and whereas by reason of these imputations, the minds of many are troubled; we therefore, the undersigned, exercising the office of the Priesthood within the Church of England, beg respectfully to state to your Grace, and through your Grace, to our Right Reverend Fathers in God, the Bishops of your Province, and to the Church at large, what we believe to be the mind of our Lord touching the said doctrines as expressed in Holy Scripture, and as received by the Church of England in conformity with the teaching of the Catholic Church in those ages to which the Church of England directs us as 'most pure and uncorrupt'

and of 'the old godly Doctors' to whom she has in many ways referred us—declaring thereby both what we repudiate, and what we believe, touching the said doctrines.

"(1) We repudiate the opinion of a 'Corporal Presence of CHRIST'S natural Flesh and Blood,' that is to say, of the Presence of His Body and Blood as they 'are in Heaven'; and the conception of the mode of His Presence, which implies the physical change of the natural substances of the Bread and Wine, commonly called 'Transubstantiation.'

"We believe that in the Holy Eucharist, by virtue of the Consecration, through the power of the HOLY GHOST, the Body and Blood of our Saviour CHRIST, 'the inward part or thing signified,' are Present, really and truly, but spiritually and ineffably, under the 'outward visible sign or form of Bread and Wine.'

"(2) We repudiate the view of any fresh Sacrifice, or any view of the Eucharistic Sacrificial offering, as something apart from the one All-sufficient Sacrifice and Oblation on the Cross, Which Alone is that Perfect Redemption, Propitiation, and Satisfaction for the Sins of the whole world both original and actual' and which alone is 'meritorious.'

"We believe that as in Heaven CHRIST, our Great High Priest, ever offers Himself before the Eternal FATHER pleading by His Presence His Sacrifice of Himself once offered on the Cross; so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same Blood once for all shed for us, Sacramentally present, are offered and pleaded before the FATHER by the Priest, as our LORD ordained to be done in Remembrance of Himself, when He instituted the Blessed Sacrament of His Body and Blood.

"(3) We repudiate all 'adoration' of 'the Sacramental Bread and Wine,' which would be 'idolatry'; regarding

them with the reverence due to them because of their Sacramental relation to the Body and Blood of our LORD; we repudiate also all adoration of 'a Corporal Presence of CHRIST'S natural Flesh and Blood'—that is to say, of His Body and Blood as they 'are in Heaven.'

"We believe that Christ Himself, really and truly, but spiritually and ineffably, Present in the Sacrament, is therein to be adored.

"Furthermore, in so far as any of the undersigned, repudiating and believing as before stated, have used in whatever degree, a Ritual beyond what had become common in our Churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her Clergy and her People; having at heart the promotion of the glory of GOD in the due and reverent Celebration of the Holy Eucharist, as the central act of Divine Worship.

"In making the above statement, we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the Faith; nor do we seek to elicit from your Grace, or from our Right Reverend Fathers in GOD, the Bishops of your Province, any declaration in regard to the subjects upon which we have here stated our belief; we wish only thus publicly to make known this our profession of Faith, for the quieting of the minds of others, and for the satisfaction of our own consciences.

Signed.—Butler, W., Carter, T. T., Chamberlain, T., Chambers, J. C., Courtenay, C. L., Denison, G. A., Grueber, C. L., Liddell, R., Liddon, H. P., Littledale, R. F., Mackonochie

A. H., Mayow, M. W., Medd, P. G., Murray, F. H., Perry, T. W., Pusey, E. B., D.D., Richards, W. U., Skinner, J., Ward, W. P., White, G. C., Williams, G.

Declaration on Confession and Absolution, as set forth by the Church of England.[1]

"We, the undersigned, Priests of the Church of England, considering that serious misapprehensions lead to serious evils, hereby declare, for the truth's sake, and in the fear of God, what we hold and teach on the subject, with special reference to the points which have been brought under discussion.

"1. We believe and profess, that Almighty God has promised forgiveness of sins, through the Precious Blood of Jesus Christ, to all who turn to Him, with true sorrow for sin, out of unfeigned and sincere love to Him, with lively faith in Jesus Christ, and with full purpose of amendment of life.

"2. We also believe, and profess, that our Lord Jesus Christ has instituted in His Church a special means for the remission of sins after Baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage.

"3. We affirm that—to use the language of the Homily—'Absolution hath the promise of forgiveness of sin,' although it adds, 'by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands,' and 'therefore,' it says, 'Absolution is no such Sacrament as Baptism and the Communion are.'

[1] *This declaration, drawn up by Dr. Pusey, Mr. Carter and Dr. Liddon, appeared in the* Times, *October 6th,* 1873, *and was reprinted by Mr. Carter in* 1877 *as an appendix to his pamphlet on the Freedom of Confession in the Church of England.*

We hold it to be clearly impossible, that the Church of England in Art. XXV., can have meant to disparage the Ministry of Absolution any more than she can have meant to disparage the Rites of Confirmation and Ordination, which she solemnly administers.

"We believe that God through Absolution confers an inward spiritual grace and the authoritative assurance of His forgiveness on those who receive it with faith and repentance, as in Confirmation and Ordination He confers grace on those who rightly receive the same.

"4. In our Ordination, as Priests of the Church of England, the words of our Lord to His Apostles—'Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained,'—were applied to us individually. Thus it appears that the Church of England considers this Commission to be not a temporary endowment of the Apostles, but a gift lasting to the end of time. It was said to each of us, 'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands;' and then followed the words, 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.'

"5. The only form of words provided for us in the Book of Common Prayer for applying this absolving power to individual souls runs thus:—'Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great Mercy forgive thee thine offences; and by His authority committed to me I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Upon this we remark, first, that in these words forgiveness of sins is ascribed to our

Lord Jesus Christ; yet that the priest, acting by a delegated authority, and as an instrument, does through these words convey the absolving grace; and, secondly, that the absolution from *sins* cannot be understood to be the removal of any censures of the Church, because (*a*) the sins from which the penitent is absolved are presupposed to be sins known previously to Himself and God only; (*b*) the words of the Latin form relating to those censures are omitted in our English form; and (*c*) the release from excommunication is in Art. XXXIII. reserved to 'a Judge that hath authority thereunto.'

"6. This provision, moreover, shows that the Church of England, when speaking of 'the benefit of absolution,' and empowering her Priests to absolve, means them to use a definite form of absolution, and does not merely contemplate a general reference to the promises of the Gospel.

"7. In the Service for 'the Visitation of the Sick' the Church of England orders that the sick man shall even '*be moved* to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.' When the Church requires that the sick man should, in such case, be moved to make a special confession of his sins, we cannot suppose her thereby to rule that her members are bound to defer to a deathbed (which they may never see) what they know to be good for their souls. We observe that the words 'be moved to' were added in 1662, and that therefore at the last revision of the Book of Common Prayer the Church of England affirmed the duty of exhorting to Confession in certain cases more strongly than at the date of the Reformation, probably because the practice had fallen into abeyance during the Great Rebellion.

"8. The Church of England also, holding it 'requisite that

no man should come to the Holy Communion, but with a sure trust in God's Mercy, and with a quiet conscience,' commands the Minister to bid 'any' one who 'cannot quiet his own conscience herein,' to come to him, or 'to some other discreet and learned Minister of God's Word and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with,' and therefore as distinct from, 'ghostly counsel and advice; and since she directs that this invitation should be repeated in giving warning of Holy Communion, and Holy Communion is constantly offered to all, as the most precious means of grace, it follows that the use of Confession may be, at least in some cases, of not unfrequent occurrence.

"9. We believe that the Church left it to the consciences of individuals, according to their sense of their needs, to decide whether they would confess or not, as expressed in that charitable exhortation in the First English Prayer-book, 'requiring such as shall be satisfied with a general Confession, not to be offended with them that do use, to their further satisfying, the auricular and secret Confession to the Priest; nor those also, which think needful or convenient for the quietness of their own consciences particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general Confession to the Church: but in all things to follow and keep the rule of Charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same.' And although this passage was omitted in the second Prayer-book, yet that its principle was not repudiated, may be gathered from the 'Act for the Uniformity of Service' (1552), which, while authorizing the second Prayer-book, asserts the former

book to be 'agreeable to the Word of God and the primitive Church.'

"10. We would further observe, that the Church of England has nowhere limited the occasions upon which her Priests should exercise the office which she commits to them at their ordination; that to command her Priests in two of her Offices to hear confessions if made, cannot be construed negatively into a command not to receive confessions on any other occasions. But, in fact, since the Christian ought to live in continual preparation for Holy Communion and for death, the two occasions specified do practically comprise the whole of his adult life. It is notorious that a long succession of Divines of great repute in the Church of England, from the very time when the English Prayer-book was framed, speak highly of Confession, without limiting the occasions upon which, or the frequency with which, it should be used; and the 113th Canon, framed in the Convocation of 1603, recognized Confession as a then existing practice, in that it decreed, under the severest penalties, that 'if any man confess his secret and hidden sins to the Minister for the unburdening of his conscience, the said minister shall not at any time reveal or make known to any person whatsoever any crime or offence so committed to his trust and secrecy, except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same.'

"11. While, then, we hold that the formularies of the Church of England do not authorize any Priest to teach that private Confession is a condition indispensable to the forgiveness of sin after Baptism; and that the Church of England does not justify any parish Priest in requiring private Confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated,

claim the privilege of private Confession, are entitled to it, and that the Clergy are directed under certain circumstances to 'move' persons to such Confession. In insisting on this, as the plain meaning of the authorized language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers."

Signed.—A. R. Ashwell, H. W. Baker, Ch. Ch. Bartholomew, R. M. Benson, W. J. Butler, T. T. Carter, J. C. Chambers, Edw. Churton, G. A. Denison, I. L. Galton, Lewis Gilbertson, F. R. Grey, C. L. Grueber, Thos. Keble, jun., Edward King, D.D., Robert Liddell, H. P. Liddon, D.D., N. MacColl., A. H. Mackonochie, M. W. Mayow, P. G. Medd., F. H. Murray, E. B. Pusey, D.D., R. W. Randall, John Sharp, James Skinner, G. C. White, G. Williams, R. F. Wilson.

A Declaration on the Inspiration of Holy Scripture.

"1892.

"The undersigned, deeply sympathizing with the distress and disturbance of mind which have been widely felt among Church people generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible, have ventured to put forth the following *theses*, under the conviction that they express truths which form an essential part of the Church's belief, and in the hope that when published they may tend to clear the issue, and be found to indicate with sufficient plainness the attitude which Churchmen may adopt in the present controversy.

"i. By Inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity, upon

those writers from whom the Church has received the books included in the Canon of Scripture, by which those books were directed to certain Divine purposes, and protected from all defects injurious to those purposes.

"ii. The main purpose of Holy Scripture is generally to reveal truths concerning God and Man, and in particular to bear witness to our Lord Jesus Christ. It fulfils this latter purpose, as in other ways so specially by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of His manifestation when 'the Word dwelt among us'; (3) of the results of that manifestation, viz. the Coming and Presence of His Holy Spirit, the revelation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His redemption work, and the promise of His appearing and His kingdom.

"iii. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets; and were retained as 'Holy Scriptures' able to make men wise unto salvation through faith which is in Christ Jesus,' when the several books which make up the New Testament were successively intrusted to faithful Christians, baptized and instructed in the Church of God, which is 'the pillar and ground of the truth.' The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

"iv. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of

His teaching, is decisive in favour of its inspiration in the sense defined above.

"v. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

"vi. Since the Human Mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

"vii. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible taken as a whole possesses conclusive authority in matters pertaining to faith and morals.

"viii. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the Inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these *theses* express has been held 'everywhere,' 'always,' and 'by all.'"

George Body, M.A., D.D., Canon Residentiary of Durham.

H. R. Bramley, M.A., Fellow of Magdalen College, Oxford.

William Bright, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History.

T. T. Carter, M.A., Hon. Canon of Christ Church, and Warden of the House of Mercy, Clewer.

W. M. G. Ducat, M.A., Principal of Cuddesdon College.

C. W. Furse, M.A., Canon of Westminster.
David Greig, M.A., Rector of Cottenham.
W. H. Hutchings, M.A., Rector of Kirby Misperton, and Rural Dean.
J. O. Johnston, M.A., Theological Lecturer of Merton College.
E. C. Lowe, D.D., Provost of St. Chad's College, and Canon of Ely.
P. G. Medd, M.A., Rector of North Cerney.
W. C. E. Newbolt, Canon and Chancellor of St. Paul's.
F. W. Puller, M.A., S.S.J.E.
B. W. Randolph, M.A., Principal of Ely Theological College.
Darwell Stone, M.A., Principal of Dorchester Missionary College.
R. J. Wilson, D.D., Warden of Keble College.
A. J. Worlledge, M.A., Canon Residentiary and Chancellor of Truro Cathedral.

The Consecration of Barlow.

"April 19, 1864.

This paper, in Mr. Carter's hand, was probably read at some meeting.

"The 'great doubt' about the consecration of Barlow ought in all fairness to be given up. Over and over again it has been shown that he was validly consecrated. He was Bishop, though not in possession of a See. Courayer, Dr. Oldham, etc., give the facts. The Church Union Kalendar of the present year has the pedigree and proof of his consecration.

It is, I regret to say, characteristic too often of Roman

Controversialists to persist in bringing forward points long ago disproved. Only a little while ago, a R. C. who disputed it told me that on inquiry, she was satisfied that in the original official document of Parker's consecration there was Barlow's name as Bishop.

" 2. The form in which our Lord consecrated the Apostles was simply, ' Receive ye the Holy Ghost; Whosesoever sins,' etc.

" For a long time in the Catholic Church this continued to be the use; it was originally only as a prayer that the Commission was conveyed. Our form, immediately after the Reformation, was but the same our Lord had used. It is simply idle to call this defective. The truth is, it has been left to the Church to give Sacraments in forms of its own choosing, and they have varied from time to time. For more than a thousand years absolution was given as a prayer, the one which now stands in our Order for the Visitation of the Sick *after* our absolution. That precatory form alone was used during all that period, and still in the East the form, I believe, is of this same kind; only the words in Holy Baptism and the Holy Eucharist were fixed by our Lord and unchangeable, and are *the* form. In all other sacramental ordinances they have varied, whilst the powers given are the same. The words quoted, ' For a bishop,' ' Stir up the grace of God which is in thee by the imposition of our hands,' are St. Paul's, words applied by him to the same purpose, and to say that these words used by bishops canonically consecrating a successor with the full intention, would not be a true expression of the intent is hardly reverent.

" The same may be said of what is urged as to omitting the mention of ' offering sacrifice.' There is no specific mention of this function of the priestly office in our Lord's or in the

Early Church's form of Commission. Archbishop Bramhall argued against this really frivolous (?) charge in Queen Elizabeth's day. He says, 'He who saith, "Take thou authority to exercise the office of a priest in the Church of God," doth intend all things requisite to the priestly function, and among the rest, to offer a representative sacrifice which Christ made upon the cross.' It is true our *form* of Commission was altered. There was no idea of imperfection before such as would invalidate the Commission. What was used at first was the primitive form, the words added were simply a giving a greater fulness.

"3. As to sacrifice, it is not true that our Church ever denied the Eucharistic Sacrifice. The Reformers wished and strove to raise the idea of Communion, which had been practically lost in the absorbing idea of the Sacrifice, so that the worship of the people was thought to be adequately fulfilled in being present at the Sacrifice, instead of partaking of it. The question really was as to the meaning, what was meant and what the relation of the Sacrifice of the Eucharist to that of the Cross. All our chief Church writers during the Reformation period argued as Bramhall did, 'We acknowledge a Eucharistic sacrifice of praise and thanksgiving, a commemoration sacrifice and representation of the Passion of Christ before the eyes of His Father; an impetrative sacrifice and impetration of the fruits and benefits of His Passion; and, lastly, an applicatory sacrifice. Let him that dares go one step further than we do, and say that it is *a suppletory sacrifice to supply the defects of the Sacrifice of the Cross;* or else let them hold their peace, and speak no more against us on this point of sacrifice for ever.

"The latter passage, which is in italics, shows *what* idea of sacrifice they endeavoured to exclude.

"4. The idea of the King being able to make bishops was merely a notion of some few, and it is not clear that they meant the royal license as sufficient without consecration. There is no instance of any one becoming a bishop in this way. There were confused notions of the distinction between priests and bishops, but this confusion really arose from the Papal usurpations, which had absorbed most of the episcopal rights into the Papal See; so that on the first awakening of the mind to the realities of the condition of the Church under the Roman supremacy, it took some time to clear away the confusion. If the idea existed, it was but the notion of a few, and never acted on. They were careful, some of them, to take out licenses for the time, but this was to give legal security and authority. There is no question in our Ordinal or in any public act of the distinctions between the three Orders.

"5. As to the *intention*, it really is not as it has been stated. Sacraments are not dependant on the intention of the administrator. What would be the untold misery of the consequences if such were the case, in the days when Arianism nearly overran the Church, or in the case of wicked priests and unbelieving priests? Who could tell whether we had been rightly baptized or absolved, or had really received our Lord's Body?

"This is supposing that there may have been since the Reformation a defect of intention as to ordaining, which really is not to be believed.

6. Is it true that mission and jurisdiction are necessary as well as order for Ministers of God? But to say that through the Papal See only mission can come, is to beg the whole question. We deny it on the overwhelming fact that it was never so held and done for centuries in Christendom. Every

canonical bishop has power of giving mission, and so it was ever held in better days.

"7. The cause of the differences as to Rome's dealing with Eastern and English priests who go over to them is not difficult to discern. They look on us as revolted subjects, less so in the case of the East. Their hostility towards us is stronger, though Rome has *never formally* denied our Orders. What is said of the then Cardinal Archbishop of Paris, when Courayer's book on our Orders was not judged as important on the point? He was condemned as a heretic on other points by the Court, not on *this*. The policy towards us on the part of Rome has been, however, in practice, 'War to the knife.' The same enmity has not been called out toward the East, at least of later years." [1]

LIST OF BOOKS AND PAMPHLETS BY REV. T. T. CARTER.

Single sermons and books edited by him are not included.

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The Blessings of the Sacrament of the Lord's Supper explained. 1835.

Duties and Blessings of the Christian Sabbath. 1836.

Some remarks on the conditions of the labouring classes of Windsor. 1850.

Distinctions between Church of England and Church of Rome. Three Lectures. 1831.

Letter to Rev. J. F. Wilkinson. 1851.

[1] This was written before the publication of the Bull on Anglican Orders.

Is it well to institute Sisterhoods in the Church of England for the care of Female Penitents? 1851.

Objections to Sisterhoods considered. 1853.

Life of Bishop Armstrong. 1857.

Doctrine of the Priesthood. 1857.

Doctrine of Confession in the Church of England. 1858.

First five years of the House of Mercy.

First ten years of the House of Mercy.

Sermons. 1862.

Family Prayers (compiled). 1862.

Lent Lectures delivered at All Saints Margaret St., from 1860 to 1866.

Vows and their relation to Religious Communities. 1866.

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Royal Commission on Eucharistic Vestments, a letter to the Right Hon. W. E. Gladstone. 1867.

Spiritual Instructions. On the Holy Eucharist. 1870.
,, On Divine Revelations. 1875.
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